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THE ~~WITHE~~
WHITE DEVIL,
OR
THE HYPOCRITE
VNCASED:

IN A SERMON
Preached at PAVLS
Crosse, March 7.
1612.

BY
THOMAS ADAMS Minister of
the Gospell at Willington, in
Bedford-shire.

JOHN. 6. 70.
Hauē not I chosen you twelue, and one of you is a
Devill?

The third Edition reviewed and corrected by the
Author.

LONDON,

Printed by Thomas Purfoot for William Eronzell,
and are to be sold in Pauls-Church-yard,
at the signe of the Angell.

1614.

THE
WHITE DEATH
OR
THE HYPOCRITE
ANGEL.

BY A. E. W. YEATMAN
Illustrated by G. F. V. VARS
London: G. C. H. Ltd.
1891.

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TO
THE VERIE
VVORTHY AND
NOBLY-DISPOSED
GENTLEMAN, Sir
THOMAS CHEEKE
KNIGHT.



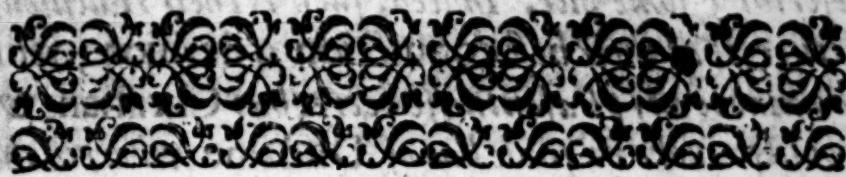
RIGHT WORSHIPFULL,
This SERMON beares so
strange a Title in the for-
head, that I durst not (a
while) study for a Patro-
nage to it, but intended to
send it to the broad world,
to shift for it selfe, as fearing
it would not be own'd: for it taxeth many vices;
specially the *Blacke Euill*, *secret Theeuery*, and the
White Deuill, *slic Hypocrisie*; whence it taketh
the denominatiō. Now what ambitious *Courtier*,
would grace such a *stranger*? what vicious *Great-
nesse* would entertaine such a *Page*? what corrup-
ted

THE EPISTLE DEDICATORIE.

ted Lawyer, such a Client? what couetous Gentleman, such a Tenant? what vnlurious Citizen, such a Chapman? Indeed what guilty man, such a Booke, as will tell him to his face, *thou art the man?* yet because, first generally, the world would thinke, I had brought forth a strange Child; that I could get no God-father to it; And especially, because you (rare in these Apostate times) are known free from the aspersion of these speckled staines, the world bestowing on you, that worthy (not vndeserved) Character of *Vertue*: so that with a cleere & vnclouded brow (the argument of an innocent soule) you may read these lines; I haue beene bold, at once, to offer this to your *Patronage*, and my selfe to your seruice. To this, your affection to diuine *Knowledge*, good *profection* in it, and much time spent towards the *perfection* of it, (a disposition worthy your *blood*) haue prompted me with incouragement. It is not the *first* of this nature, that I haue published, (perhaps the *last*) but if I had not iudged it the *best*, I would not haue been so ambitious, as to present it to the view of so approued a *Judgement*. Thus in affiance, of your good acceptance; I humbly leaue you to him, that neuer leaueth his.

Your worships in my best of seruices,

THOMAS ADAMS.



To the Reader.

Honest and vnderstanding Reader; (if neither, hands off) I neuer saluted thy Generall name by a speciall Epistle, til now: and now, perhaps, soone enough: but if Honesty be Visher to thy vnderstanding, and vnderstanding Tuteour to thy Honesty; as I cannot feare, so I need not doubt, or treat with thee for Truce: Truce, of what? of Suspense, nor of Suspension; it belongs to our betters: Suspend thy censure, doe not suspend me by thy censure. I doe not call thee aside, to aske, with what applause this Sermon passeth, but (it is all, I would haue and heare) with what benefite. I had rather conuert one soule, then haue an hundred praise me. Whereof, if I were (so besotted to be) ambitious, by this I could not hope it: for it puls many tender and tendred sins out of their downy neasts; and who strikes vice, and is not stricken with calumnies? I must rather thinke, it hath passed from one presse to another, to a worse, hazarding it selfe to be pressed to death with censures: which yet (though I lowly hope better) I cannot feare; since it speakes no more, nor other, then iustifiable truth. What hath beene objected alreadie, I must briefly answere. It is excepted, that I am too merry, in

TO THE READER.

describing some vice. Indeed, such is their ridiculous nature, that their best conuiction is derision; yet I abominate any pleasantnesse beere, but Christian; & would prouoke no smile but of Disdaine: wherein the grauity of matter, shall free my forme of words from lightnesse. Others say, I am other-where too Satyri-cally-bitter. It is partly confess: I am bitter enough to the sins, and therein (I thinke) better to the sinners, more charitable to the persons. Some wish I would haue spared the Church-theeues, because it is not yet gene-rally granted that Impropriations of Tythes, are ap-propriations of wrongs; but if there be a competent maintenance to the Minister, and not to him neither, except of worthy gifts, (trouided, that they iudge of his gifts and competencie) it is enough: well, if any such be grieved, let him allow his Minister a Sufficiency, under which he cannot liue, without want to his family or disgrace to his profession (at least, so taken) & here-of certified, I will take counsell to draw the booke, and put his name out of the Catalogue of Theeues: But it would be strange if any of these Ziba's should yeeld to Mephibosheith a diuision of his owne lands or goods; when they doe, I will say, Dauid is come againe to his Kingdome, or rather the Sonne of Dauid is come to Iudgement. Others would haue Inclosers put out, be-cause (commonly) great men, but therefore the greater their sinnes, and deseruing the greater taxation. Nay some would perswade Vsury to step in, to transe his Inditement, and proue himselfe no Theefe, by the verdict of the Country; because Sub Iudice lis est, it is not yet decided, that Vsury is a Sinne. It is Sub Iu-dice

TO THE READER.

dicc indeed, but the judge hath already interposed his Interlocutory, and will one day give his Definitiue Sentence, that Usury shall never dwell in his holy Mountaine. Others blunder in their verdict, that I haue too violently baited the Bag at the stake of Reproch, and al' because I want it: I will not return their censure, that they are hence knowne to haue it, that speak against me, for speaking against it: who yet, if they would light the candle of their Speech, at the fire of their Understandings, would easily see and say, that it is not the fulnesse of the Bagge, but the fowlenes of the Bagge-bearer, that I reprooue: I could allow your pursefuller of wealthines, so your minds were emptier of wickednesse: but the Bagges effects, in our affects, vsually load vs, either with parcimony or prodigallity; the lightest of which burdens, saith Saint Bernard, is able to sincke a Shippe. Others affirme, that I haue made the Gate of Heauen too narrow, and they hope to find it wider; God and the Scriptures are more mercifull. True it is, that Heauen-Gate is in it selfe wide enough; and the narrownesse is in respect of the Enterer: and though thy sins cannot make ihat too little to receive thee, yet they make thee too grosse & unfit, to get into that: thus the Straitnes ariseth from the deficiency, (not of their Glory, but) of our Grace. Lastly, some haue the Title sticking in their stomacks; as if Christ himselfe had not called Iudas a Diuell; and likened an Hypocrite to a Whited Sepulcher: as if Luther did not giue Iudas this very Attribute; and other Fathers of the Church, from whom Luther derives it. Good Christian Reader, leauie cauils against it, and

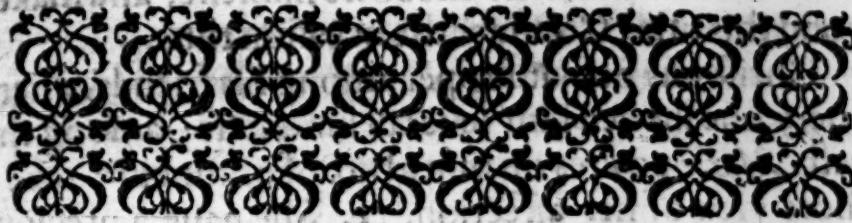
TO THE READER.

and fall to caueats in it: read it through: if there be nothing in it to better thee, either the fault is in my hand, or in thy hart. Howsoever, give God the praise, let none of his Glory cleave to vs earthen instruments. If thou likest it, then (quo animo legis, obserua, quo obseruas, serua) with the same affection thou readest it, remember it, and with the same thou remembrest, practise it. In hope of this, and prayer for this, I commend this Booke to thy Conscience, & thy conscience to God. W. Wellington,
March. 27.

1614.

Thine if thou be Christ's

T. A.



THE WHITE DEVILL OR THE HYPOCRITE VNCASED:

In a Sermon preached at Pauls
Crosse, March the seauenth,

1612.

JOHN. 12. 6.

*This hee said, not that hee cared for the poore: but
because hee was a theefe, and had the bagge, and
bare what was put therein.*

John 6.70.

Dam to speake of *Iudas*, a Devill by the testimony of our Saviour: *haue I not chosen you twelue, & one of you is a Devill?* yet so transformed into a shew of sanctimonie, that he, who was a Devill in the knowledge of Christ, seemed an Angel in the deceaved judgement of his fellow-Apostles. A Devill he was, blacke within and full of rancour, but white without, & skinned ouer with hypocrisie; therefore to vse *Luthers* word, wee will call him the white

B

Devill.

Devill. Even heere he discouers himselfe, and makes good this title: Consider the occasion thus.

Christ was now at supper among his friends, where every one shewed him seuerall kindeste; among the rest *Marie* powres on him a box of ointment: take a short view of her affection. 1. She gaue a precious vunction, *Spikenard*: *Iudas* valued it at 300. pence, which (after the best computation) is with vs, aboue 8. pounds; as if she could not be too prodigall in her loue. 2. She gaue him a whole pound, verste the 3. she did not cut him out devotion by peace-meale or remnant, nor serue God by the ownce: but shee gaue all; for quality, pretious; for quantity, the whole pound: Oh that our seruice to God were answerable! We rather giue one ouncet to lust, a second to pride, a third to malice &c. so diuiding the whole pound to the Devill: she gaue all to Christ. 3. To omit her anointing his feete, and wiping them with the haire of her head: when her humility and zeale met: his feete, as vnworthy to touch his head: with her haire, as if her chiefe ornament was but good enough to honour Christ withall; the beauty of her head to serue Christ's feete; *she brake the box, tanquam ebria amore*; and this of no worse then *Alabaster*, that Christ might haue the remaining drop: and *the whole house was filled with the odour*: at this repines *Iudas*, pretending the poore, for he was white; intending his profit, for he was a *Devill*.

The

The words containe in them a double

Censure, 1. *Iudas censure of Marie*: this repeatingly
folded vp: *ειπε αλληλο*: hee said thus; with
reference to his former words : verse 5.
Why was not this, &c.

Partly

2. *Gods censure of Iudas*: this

1. *Negative*, he cared not for the poore : to
conuince his hypocrilie, that roaued
at the poore, but leuelled at his profit;
like a Ferry-man, looking toward cha-
rity with his face, rowing toward coue-
tousnesse with his arms.

2. *Affirma-* 1. *Meaning*: he was a thiefe.
time, de- 2. *Meanes*: he had the bag.
monstra- 3. *Maintenance* : he bare
ting his what was given; or put
therein.

In *Iudas censure of Mary*, many things are obser-
vable, to his shame, our instruction; and these, 1. some
more generally. 2. some more speciall and personall;
all worthy your attention, if there wanted nothing in
the deliuerance.

1. Obserue that Saint *John* layes this fault on *Iudas*
onely: but Saint *Mathew* & *Marke* charge the disciples
with it, and find them guilty of this repining : & that (in
both, *αγανακτεσ*) not without *Indignation*. This knot is
easily vntied ; *Iudas* was the ring-leader, and his voice
was the voice of *Jacob*, al charitable; but his hands were
the hands of *Esau*, rough and iniurious : *Iudas* pleades
for the poore, the whole *Synode* likes the motion well ;
they second it with their verdicts: their words agree; but
their spirits differ : *Iudas* hath a further reach; to distill
this ointment thorow the *Limbecke* of *Hypocrisie* in-
to his owne purse; the *Apoilles* meane planely : *Iudas*
was malicious against his master; they simply thought
the poore had more need. So sensible and ample a

General ly.
Mat. 26. 8.
Mark. 14. 4.

difference do circumstances put into one & same action: presumption or weaknes, knowledge or ignorance, simplicitie or craft, do much aggravate or mitigate an offence. The Apostles consent to the circumstance, not to the substance, setting (as it were) their hands to a blanck paper: it was in them pitty, rather then pietie; in *Iudas* neither pittie nor pietie, but plaine perfidie, an exorbitant & transcendent sin, that would haue broght innocence it selfe into the same condemnation: thus the aggregation of circumstances, is the aggravation of offences. Consider his couetise, fraud, malice, hypocrisie, & you will say his sin was monstrous; *sine modo*, like a Mathematicall line, (*dimisibilis in semper dimisibilis*) infinitely diuisible. The other Apostles receiue the infection, but not into so corrupted stomackes, therfore it may make them sick, not kill them: sin they do, but not vnto death. It is a true rule even in good works: *finibus non officijs, discernenda sunt vertutes a vicijs*: vertues are discerned from vices, not by their offices, but by their ends or intents: neither the outward forme no nor (often) the event, is a surer rule to measure the action by: the eleven Tribes went twice by Gods speciall word & warrant against the *Beniamites*: yet in both assaults receiued the ouerthrow. *Cum Pater filium, Christus corpus, Iudas Dominum, reseedem, non causa, non intentio operantis*: When God gaue his Son, Christ gaue himselfe, *Iudas* gaue his Master; heere was the same worke, not the same cause nor intentio in the workers: the same rule holds proportion in offences: heere they all sinne, the Apostles in the jmpudence of their censure, *Iudas* in the jmpudence of his rancour.

John 8. 7.

I might here first lead you into the distinction of sins: secondly, or trauerse the jndgement with *Iudas*, whereby he accuseth *Mary*, iustifying her action, cōuincing his slander: thirdly, or discouerto you the fowlenes of rash judgement, which often sets a rankling tooth into vertues

vertues side; often cals chastity her selfe an harlot, and with a gilty hand throwes the first stone at Innocence.

But that which I fasten on, is the power & force of example: *Iudas* with a false waight sets all the wheeles of their tongues a going: the steward hath begun a health to the poore, & they begin to pledge him round. Authoritie shewes it selfe in this, to beget a likenes of manners: *Tutum est peccare auctoribus illis*: It is safe sinning after such authors: if the Steward say the word, the fiat of consent goes round. *Imperio maximus, exemplo maior**. He that is greatest in his government, is yet greater in his precedent. A great mans livery is countenance enoughe to keepedrunkennesse from the stocks, whordome from the post, murder and stealth from the gallows: such double sinners shall not escape with single judgements: such leprous & contagious spirits shal answere to the iustice of God, not only for their owne sins but for al theirs whom the patterne of their precedency hath induced to the like, to the like said I? nay, to worse: for if the master drinke (*ad plenitudinem*) to fulnesse, the seruant will (*ad ebrietatem*) to madnesse: the imitation of good comes for the most part short of the pattern, but the imitation of ill exceeds the example: a great mans warrant is like a charme or spell, to keepe quicke & stirring spirits within the Circle of combined mischiefe: a *Superiors* exâple is like strong or strange phisicke, that euer works the seruile patients to a likenes of humours, of affections: thus when the mother is an ^a *Hittite*, and the father an *Amorite* the daughter seldome proues an *Israelite*. *Regis ad exemplum totus componitur orbis*. Greatnes is a copie, which euery action, euery affectiō striues to write after. The son of ^b *Nebat* is neuer without his commendation following him, *hee made Israel to sinne*. The imitation of our Gouernors maners, fashiō, vices, is stiled obedience, if *Augustus Cæsar* loues poetrie, he is no body that cannot versifie: now (saith *Horace*:)

* A great man
is not powerful
in his preside-
cy, as in his
precedency.

a *Ezek. 16.45*

b *1. Kin. 15.*
30. & 16. 19.

Cpr.

Scribimus indocti, doctiq; poemata passim.

When *Leo* liued, because he loued merry fellowes, and stood well affected to the Stage, all *Rome* swarmed with juglers, singers, plaiers. To this, I thinke, was the proverbe squared: *Confessor Papa, Confessor populus.* If the Pope be an honest man, so will the people be. *In vulgus manant exempla Regentum.* The common people are like tempered wax, whereon the vicious seale of greatnessse makes easie impressio. It was a custom for yong gentlemen in *Athens* to play on Recorders: at last *Alcibiades* seeing his blowne cheeke in a glasse, threw away his pipe, and they all followed him: our gallants instead of Recorders imbrace scorching lust, staring pride, staggering drunkenes, till their soules are more blowne, than those *Athenians* cheeke; I would some *Alcibiades* would begin to throw away these vanities, & all the rest would follow him. Thus spreads example, like a stone thrown into a pond, that makes circle to beget circle, til it spread to the bancks. *Iudas* traime soone tooke fire in the suspectles Disciples; & Sathans infections shoot through some great starre, the influence of damnation into the are of the communaltie. Let the experience hereof make vs fearefull of examples.

Obserue, that no societie hath the priuiledge to bee free from a *Iudas*: no, not Christ's colledge it selfe: *I have chosen you twelve, and behold one of you is a Devill:* and this no worse mā the steward put in trust with the bread of the Prophets. The Synode of the Pharises, the Convent of Monkes, the Confistory of Iesuits * the Coun-cels of Bishops, the holy chaire at *Rome*, the sanctified parlour at *Amsterdam*, is not free from a *Iudas*. Some tares will shew, that the envious man is not a sleepe. They heard him preach that ^a had the words of eternall life: they attended him, that could ^b feed them with miraculoues bread: they followed him, that could ^c quiet the seas, & controll the winds: they saw a precedēt, in whome there was no defect,

* I mean those
that haue the
Pope amongst
them.

a Ioh.6.68.

b Iohn.6. 51.

c Math.8. 26.

defect, no default, no sinne, no guile, yet behold, one of them is an Hipocrite, an *Iscarioth*, a Diuel: what, among Saints? ^a Is Saul among the Prophets? Among the Iewes a wicked Publican; a dissolute souldier was not worth the wondring at: for the Publicans, you may iudge of their honesty, when you alwaies find the coupled with harlots in the scripture: for the soldiers (that roabed Christ in iest, & robbed him in earnest) they were irreligious Ethnicks: but amongst the sober, chaste, pure, precise Pharises, to find a man of sinne, was held vncouth, monstrous: they run from their wits, the, that run from the Church, because there are *Iudas*. Thus it will be till the great iudge ^a with his fanne shall purge his floore; till the Angels shall carrie the wheat into the barn of glory. Vn-till that day comes, some rubbish will be in the net, some goats among the sheepe, some with the marke of the Beast, in the congregation of Saints; one *Ismael* in the familie of *Abraham*, one without his wedding garment at the marriage Feast; among the Disciples a *Damas*, among the Apostles a *Iudas*. Thus generally.

1. Obserue: *Iudas* is bold to reprove a lawful, laudable, allowable worke: *he said this*. I do not read him so peremptory in oportunity. He could swallow a gudgeon, though he keckes at a flie: he could obserue, obey, flatter the cōpounding Pharises, & thought, he should get more by licking, thā by biting; but here because his mouth waters at the mony, his teeth rattle the womās credit: for so I find malignāt reprovers stiled: *corrodunt, non corrigunt; correptores, immō corruptores*: they do not mend but make worse; they bite, they gnaw: thus was *Drogenes* surnamed *Cynicke* for his snarling; *Connitiorum canis*; the dog of reproches: such forget that (*monendo plus, quam minando possumus*) mercies are aboue menaces many of the Iewes, whom the thunders of *Sinai*, terrors of the Law ^{*} moued not, *John Baptist* wins with the sōgs of *Sion*. *Iudas* could faine and fawne, and fanne the coole

d 1 Sam. 10.
12.

a Math. 3.12.
b Mat. 13.30.

Specially.

^{*}Hum. mas mo
tura tonitrua
mentes.

coole wind of flattery on the burning malice of the consulting Scribes: here he is hot, swears & swells without cause: either he must be vnmercifull or ouermercifull; either wholy for the raines, or all vpon the spur: he hath soft and silken words for his maisters enemies, course & rough for his friends: there he is a dumb dog & finds no fault, here he is a barking curre, and bites a true man in stead of a theefe; he was before an ill mute, and now he is a worse consonant: but (as *Pierius* ambitious daughters were turned to Meg-pies for correcting the *Muses*, so) god iustly reproves *Iudas*, for vnjustly reproving *Mary*. *Qui mittit in altum lapidem, recidet in caput eius.* A stone throwne vp in a rash humor, falleth on the throwers head, to teach him more wisedom: he that could come to the Pharises (like *Marials* parrat, *2.1.18*; or like *Iupiters* Priests to *Alexander* with a *loue* *sate*) commanding their pietie, which was without mercy, heere condemnes mercy, which was true pietie and pitty.

I could here find cause to praise reprehension: if it be reasonable, seasonable, well grounded for the reprover, well conditioned for the reprooved. I would have no profession more wisely bold than a Ministers; for sin is bold, yea sawcie & presumptuous: it is miserable for both, when a bold shamer, and a cold Priest shall meet: whē he that should lift vp his voice like a trūpet, doth but whisper through a trunke. Many men are dul beasts without a goad, blind *Sodomites* without a guide, deafe *Adders* and *Idols* without eares, forgetfull like *Pharaohs* Butler without memories: our conniuence is sinful, our silence banefull, our allowance damnable. Of sin neither the fachers, factors, nor fauters are excuseable: nay the last may be worst, whiles they may, & will not helpe it. Let *Rome* haue the praise without our envie or riualtie. *Peccatis Roma patrocinium est.* Sodomie is licensed, sinnes to come pardoned, drunkennesse defended, the Stewes maintained, periurie commended, treason commanded

Metam.

Jero. ad Rust.
monach.

a Rom. 1. 32.

Sen.

commanded as sinfull as they thinke vs, and we know our selues we would blussh a shes: *Abilis incept' sceleris*
in fane: an illud facis: thou is little difference between the refection &
permission and commision: Between the refection &
perpetration of the sin: he is amabitor of the euill, that
*may and will not herre the euill. *Amit' vno, si feras, p-**
ecesse, thy ynochristian suffrance ladeys thy brother's
lins for shoneowne; childrens thy fader-hood, of so
great a parentage is many a sin-favouring Magistrate;
*he begets noe bastarda in an house, the *Plentines* did in*
a night; and except Christ be his friend, Gods Sessions
will charge him, with the keeping of them all: no pri-
*uate man can plead exemption from this duty: for *am-**
cur' is animi sustor; he is thy friend, that brings thee to
a faire and free end. Doth humane charity bind thee to
reduce thy neighbours straying beast, and shall not
*Christianity double thy care to his erring soule? *cadit**
asina, et est qui sublenet; perit anima, non est qui recogniter.
The fallen beast is listed vp, the burdened Soule is let
linke vnder her load.

a Obserue his diuillish disposition, bent and inteded
 to stife goodnesse in others, that had vterly choakt it
 in him selfe? Is the Apostle *Indas* an hinderer of godli-
 nessse? surely man hath not a worse neighbour, nor god
 a worse servant, nor the Deuill a better factor, thā such
 a one: an *Aesops* dogge, that because he can eat no hay
 himselfe, lies in the manger and wil not suffer the horse:
 he wold be an st porter of heauen gates, that having no
 lust to enter himselfe, will not admit others: as Christ a
 reported and reproued the Lawyers. They are fruitles
 trees, that b cumber the ground: cockle & darnell that
 hinder the good cornes growth: malicious devils, that
 plot to bring more partners to their own damnation:
 as if it were, (*aliquid socios habuisse doloris*) some easse to
 them, to haue fellowes in their miserie.

Let me pant out a short complaint against this sinne:

C

dolendum

a Luk. 11. 52.

b Luk. 13. 7.

8: 1. 11. 10

.8:

dolendum à medico, quod non delendum à medicina: we may bewaile, where we cannot preuaile. The good old man must weepe, though he cannot drive away the disease of his child with teares. Thou that hindrest others frō good works, makest their sinnes thine, which, I thinke thou needest not doe, for any scarcity of thine owne: whiles thou temptest to villany, withstandest his piety, thou at once pullest his sinnes, & Gods curses on thee. For the author sins more, than the actor, as appeares by Gods judgement in *c. Paradice*, where three punishments were inflicted on the *Serpent*, as the originall plotter; two on the *woman* as the immediate procurer, & but one on *Adam*, as the party seduced. Is it not enogh for thee, oh *Iudas*, to be a villaine thy selfe, but thou must also croste the piety of others? hast thou spoiled thy selfe, and wouldst thou also marre *Mary*?

*c Gen. 3. 14.
&c.*

a Exod. 25. 20

b Mat. 22. 38.

*c 1. King. 18.
38.*

3. Nay obserue; he would hinder the works of piety thorow colour of the works of charity: diuerting *Maries* bounty frō *Christ* to the poore; as if respect to man should take the wall of Gods service: thus he striues to set the two tables of the Law, at war, one against the other; both which looke to Gods obedience as the two *Cherubins* to the mercie seat; & the Catholique *Christian* hath a Catholike care. I pefer not the lawes of God one to the other: *one star* here differs not from another star in glory. Yet, I know, the best distinguisthers caution to the Lawyer: *b this is the great Commandement, and the other is (but) like unto it*. Indeed I would not haue *Sacrifice* turne *Mercy* out of dores, as *Sara* did *Agar*; nor the fire of zeake drinke vp the dew and moisture of charity; as the fire from heaven dried vp the water at *c. Ethahs* sacrifice: neither would I, that the precise obseruation of the second table, should gild ouer the monstrous breaches of the first. Yet I haue heard Diuines (reasoning this point) attribute this priuiledge to the first table aboue the second; that God never did (I will not say, ne-

ver

ver could) dispence with these commandements which haue himselfe for their proper and immediate obiect. For then (say they) he shoulde dispence against himselfe, or make himselfe no God, or more : He never gaue allowance to any, to haue. 1. another God. 2. another forme of worship. 3. the honour of his name he will not give to another. 4. nor suffer the prophane of his *Holy-day* to escape vnpunished. For the second table, you haue read him, commanding the brother ^d to raise vp seed to his brother: notwithstanding the Law, *Thou shalt not commit adultery*: commanding the *Israelites* to ^e rob the *Egyptians*, without infringing the Law of stealth; all this without wrong: for, *the Earth is his, & the fulnesse thereof*. Thou art a father of many children; thou saiest to the yonger, *sirrah*, weare you the coat to day which your other brother wore yesterday; who complains of wrong? we are all (or at least, say we are all) the children of god: haue earthly parêts a greater priviledge than our heavenly? if God then haue giuen dispensation to the second table, not to the first; the obseruation of which (thinke you) best pleaseth him?

Let not then, oh *Iudas*; charity shoulder out pietie: nay charity will not, cannot: for *a faith worketh by loue*. And *Loue* never dined in a conscience, where faith had not first broken her fast. *Faith & Loue* are like a paire of compasses; whilst *Faith* stands perfectly fixed in the center, which is God, *Loue* walkes the round, & puts a girdle of mercie about the loines: there may indeed be a shew of charity without faith, but there can bee no shew of Faith without Charitie: Man iudgeth by the hand, God by the hart.

Hence our Policies in their positiu lawes, lay seuerre punishments on the actual breaches of the secôd table, leaving most sins against the first, to the hand of the Almighty Justice. Let mans name be slandered. *Currat lex, b the law is open*; be Gods name dishonoured, blasphemed

^d Deut. 25. 5.
Math. 22. 24.
^e Exod. 11. 2.

^a Galat. 5. 6.

^b Act. 19. 38.

c 2 Cro. 21.11
d 1 Cor. 6.15
e Hos. 2. 2.

f Rom. 14.4.

g 1 Cor. 5.5.
Tb. Aquin.

Mandat. prim.

Second.

phimed, there is no punishment but from Gods immediate hand. Carnall fornication speeds (thogh not euer bad enough, yet) sometimes worse than spiritual: which is idolatrie. Yet this last is (*c maius adulterium*) the greater adultery; because (*d non ad alteram mulierem, e sed ad alterum Deum*) it is not the knitting of the body to another womā, but of the soule to another god. The poore slauē is conuerted to the spiritual court, & meets with a shrewd penāce for his incontinēce: the rich noble man, knight or gentlemā (for Papists are no beggars) breaks the commissaries cords as easily as Sampson the Philistins withs, & puts an excommunication in his pocket. Al is answered, *who knowes the spirit of man, but the spirit of man?* and *he stands or falleth to his owne master.* Yet againe who knowes whether bodily stripes may not procure spirituall health? & a seasonable blow to the estate may not *g save the soule in the day of the Lord Iesus.* Often (*detrimentum pecunie & sanitatis, propter bonum anima*) a losse to the purse, or a crosse to the corps, is for the good of the cosciēce. Let me then complaine. 1. are there no lawes for Atheists; that would scrape out the deepe ingrauen caracters of the soules eternity, out of their consciences; and thinke their soules as vanishing as the spirits of dogs: not contenting themselues to locke vp this damned perswasion in their own bowels, but belching out this vnsavory breath to the contagion of others; (witnes many an ordinary that this is an ordinary custom;) that in despite of *Oracles of heauen, the Prophets, and the Secretaries of nature, the Philosophers;* would inforce, that either there is no God, or such a one as had as good be none: nominall protestants, verball Neuters, reall Atheists. 2. Are there no lawes for image worshippers, secret friends to *Baal*, that eat with vs, sit with vs, play with vs, not pray with vs, nor for vs, vnles for our ruines. Yes, the sword of the law is shakē against thē: (alas that, but only shakē:) but either their breasts are

are invulnerable, or the sword is obtuse, or the strikers troubled with the palsey & numnes in the armes. 3. Are there nodawes for blasphemers, common swearers, whose constitutions are so ill tempered of the foure elements, that they take & possesse feueral seats in the al *Earth* in their hartes, all *Water* in their stomacks, all *Aire* in their braines, & (saith Saint *James*)^a all *Fire* in their tongues: they haue heauy earthen hearts, watry and surfetted stomacks, light, aerie, mad-braines, fierie and flaming tongus. 4. Are there no lawes to compel them on these daies, that ^bGods howse may be filled? no power to bring them frō the puddles to the ^c springs? from walking the streets, sporting in the fields,quatting in tauernes,slug ging, wātonizing on couches, to watch with *Christ* ^d one hauere in his house of prair? why should not such blisters be lanced by the knife of authority, which wil els make the whole body of the common-wealth (thogh not incurably, yet) dangerously sicke? I may not seeme to prescrib, giue me leauue to exhort: *non est mea humilitatis dictare vobis &c.* It suits not with my meane knowledge, to direct you the meanes, but with my cōscience to rub your memories: oh let not the pretended equity to men, countenance out our neglected piety to God!

4 Lastly, obserue his vnkindnes to *Christ*: what, *Iudas*, grudge thy master a little vunction? (& which is yet viler) from anothers purse? with what detraction, derision, exclamation, wouldest thou haue permitted this to thy fellow seruant, that repinest it to thy master? how hardly had this been deriued from thy own estate, that didest not tolerate it frō *Maries*? what? thy master, that honored thee with christianity, graced thee with Apostleship, trusted thee with Stewardship, wilt thou deny him this cngtesie, and without thine owne cost; thy Maister, *Iudas*, thy friend, thy God, and yet in a sweeter manner, thy Saviour, & canst not indure anothers grāuitall kindnes towards him? shall he powre foorth the

Tertium.

a *Iam. 3. 6.*

Quart.

b *Luk. 14. 23.*c *Iere. 2. 13.*d *Mat. 26. 40.*

Bern.

best vunction of his blood, to bath and comfort thy body and soule, and thou not allow him a little resfection? hath Christ hungry, thirsted, fainted, swet, and must hee instantly bleed and die, and is hee denied a little vunction? and dost thou, *Judas*, grudge it? it had come more tolerably from any mouth: his friend, his follower, his professor, his Apostle, his Stewardlynk, vn-naturall, vnjust, vnmercifull *Judas*.

Nay he termes it no better then a waste and a losse: *ius tu n'attingere utrum ad quid perditio haec?* Why is this waste? What, lost and giuen to *Iesus*? can there be any waste in the creatures due seruice to the Creator? no: *pietas est proprietate sumptus facere*; this is godlinesse, to be at cost with God: therfore our fathers left behind them (*deposita pietatis*) pledges, evidences, sure testimonies of their Religion in honoring *Christ* with their riches: (I mean not those in the daies of popery, but before euer the locusts of the papal sea made our nation drunk with that enchanted cup:) they thought it no waste either (*nona construere, aut vetera conservare*) to build new Monuments to Christ's honor, or to better the old ones: we may say of the, as *Rome* bragged of *Augustus Caesar*: *qua inuenierunt lateritia, reliquerunt marmorea*: what they found of brick, the left of Marble; in imitation of that precedent in *Esay*, though with honester hearts: b *The bricks are fallen downe, but we will build with hewen stones: The Sycamores are cut downe, but we will change them into Cedars*. In those daies, charity to the Church was not counted waste: The people of *England*, devout like those of *Israel*, cryed one to another (*afferte*) *Bring yee into Gods house*; till they were staied with a statute of *Mort-maine*, like c *Moses prohibitiō*, the people bring too much, but now they changed a letrer, and crie, (*Auferte*) take away as fast as euer they gaue; & no inhibition of God or *Moses*, Gospell or statute, can restrain their violence: til the *Alabasterbox* be as empty of oile, as their own consciēces are

a Math. 26. 8,
Tertul. apo. 39

b Esay. 9. 10.

c Exod. 36. 6.

are of grace. We need not stint your deuotion, but your deuoration: every contribution to Gods service is held waste: *ad quid perditio hac?* now any required ornament to the Church, is held wast: but swallowing down (I say not, of ornamēts, as things better spared, but) necessary maintenance, Tythes, Fruits, Offrings, are all too litle: Gentlemen in these cold countries haue very good stomacks, they can deuoure (& digest too) three or four plump Personages; in *Italy, Spaine, & those hot countries*, (or els nature & experience too lies) a Temporal man cannot swallow a morsel or bit of a spiritual preferment, but it is reluctant in his stomacke, vp it comes againe: surely these Northerne countries, coldly situate, and nearer to the *Tropicke*, haue greater appetites: the *Africans* thinke the *Spaniards* gluttons, the *Spaniards* thinke so of the *French-men, French-men* and all thinke and say so of *English-men*; for they can deuoure whole churches: & they haue fed so liberally, that their poore seruitors (ashamed I am to call the so) the *Vicars*, haue scarce enogh left to keep life & soule together: nor so much as (*sitis & famis & frigora poscent*) the defence of hunger and thirst & cold requires: your fathers thought many Acres of ground well bestowed, you thinke the Tythe of those Acres a waste: *oppressio* hath plai'd the *Iudas* with the Church, & because hee would preuent the sins incurable by our fulnesse of bread, hath scarce left vs bread to feed vpon, *Daniels* diet among the *Lions*, or *Elias* his in the wildernes. I will not censure you in this, ye *Citizens*; let it be your praise, that thogh you dwell in fiedel houses your selues, you let not Gods houses lie waste: yet sometimes it is found, that some of you so careful in the Citie, are as negligent in the Country, where your lands lie; and there the temples are often the* ruines of your oppression; your poore vndon, blood-sucked Tenants, not being able to repaire the windows or the leades, to keep out raine or birds: if a leuy or taxation

Index s. 14.

d Hag. 1. 4.

* *Monumenta rapinae.**Canescunt turpi Tēplareliq. situ.* Ovid.

e Mat. 25.40.

f Mat. 19. 21.

g Mat. 10.42.

h Luk. 21. 4.

i Exod. 25. 6.
k Eccle. 11. 1l Sam. 25.36
Luke 16.

tion wold force your benevolēce, it comes malevolent-
ly from you, with a *Why is this waste?* Raise a contribution
to a lecture, a collectio for a fire, an almes to a poore
stitute soule, and lightly there is one *Iudas* in the con-
gregatio to cry *ad quid perditio hæc? why is this waste?* Yet
you will say, if Christ stood in nedde of an vngion,
though as costly as *Mariæ*, you would not grudge it,
nor thinke it lost. *Qose not yourselves as hypocrites;*
if ye will not doe it to his Church, to his poore mini-
sters, to his poore mebbers, neither wold you to Christ:
if you cloth not them, neither would you cloth Christ if
he stood naked at your doones. Whiles you count that
money lost, which God service receaueth of you, you
cannot shake away *Iudas* from your shoulders. What
wold you do, if Christ should charge you, as he did the
yōg-man in the Gospell f *Sell all, and give to the poore that*
thinnke superfluites a wast? oh, *durus sermo!* a hard sen-
tence! *Indeed g a cnp of cold water is bounti praisid & re-*
warded, but in them that are not able to giue more:
h the Widowes two mites are accepted, because all her e-
state. If God thought it no wast to giue you plenty, cuen
all you haue thinke it no wast to returne him some of
his owne. *Thinke not thei Oile wast,* which you power
into the *Lamp of the Sanctuary:* think not the *k bread*
wast which you cast on the waters of induersty: think no-
thing lost, wherof you haue scoffed God in trust. But
let me teach you soberly to apply this, and tell you
what indeed is *waste.* *I abhorre blvnd i natiuitate* to 300

i Our immoderate diet: indeed not diet, for that con-
tents nature, but surfe, that ouerthrowes nature: *this is*
waste. Plaine! Mr. *Nahall* made a feast like a *Prince.* *De-*
ves hath no other armes to proue himself a gentleman;
but a scutchion of these 3. colours: first he had money
in his purse: *he was rich:* secondly, he had good rags on
his backe, *clothed in purple:* thirdly, dainties on his table;
hee fared deliciously, and that *every day:* this was a
Gentleman

Gentleman without Heraldry. It was the rule: *ad ali-
menta, ut ad medicamenta: to our meate, as to our medi-
cine: man hath the least mouth of all creatures: (malum
non imitari, quod sumus.)* Therefore it is ill for vs, not to
imitate that which wee are; not to be like our selues:
there are many shrewd contentions between the appe-
tite & the purse; the wise man is either a Neuter, or takes
part with his purse: to consume that at one banquet,
which would keep a poore man with conuenient suste-
nance all his life, *this is waste.* But alas our slauery to *E-
picurisme* is great in these daies, *mancipia serviant Dominis
domini cupiditatibus:* seruants are not more slaues to their
masters, then their masters are slaues to lusts. *Timo-
creons Epitaph* fits many:

*Multa bibens, & multa vorans, mala plurima dicens, &c.
he eate much and drunke much, & spake much euil: we
sacrifice to our palates as to Gods: the rich feast, the
poore fast: the dogs dine, the poore pine: ad quid per-
ditio hac? Why is this wast?*

2 Our vnreasonable ebrieties. ————— *Tenentq;*

Pocula sape homines, & inumbrant ora coronis.

They take their fil of wine here, as if they were resolued
with *Dives*, they should not get a drop of water in *Hel:*
Eate, drink, play: quid aliud sepulchro bonis inscribi poterat?
what other Epitaph could be written on the sepulcher
of an Oxe? *Epulonum crateres, sunt Epulonum carceres:*
their boules are their bolts: there is no bondage, like to
that of the Vintage. The furnace beguiles the ouen;
the Celler deceives the Buttery: wee drinke away our
bread, as if we would put a new petition into the Lords
praier, and abrogate the old; saying no more with *Christ*
*giue vs this day our daily bread, but giue vs this day our daily
drinke: quod non in diem, sed in mensem sufficit:* which is
more then enough for a day, nay wold serue a moneth.
Temperance the iust Steward, is put out of his office:
what place is free from these Ale-house recusants? that

a Mat. 17. 4.

b Idolaters.

c Drunkards.

think better of ther drinking-roome, then Peter thought of Mount Tabor, *a bonum est esse hic: it is good being here; ubi nec Deus, nec Damon;* where both God and the Devil are fast asleepe. It is a question, whether it be worse to turne the image of a b beast to God, or the image of c God to a beast: if the first be Idolatry, the last is impiety, a voluptuous man is a murderer to himselfe; a covetous man a thiefe, a malicious a witch, a drunkard a devill; thus to drinke away the poores reliefe, our owne estate; *ad quid perditio hac? Why is this waste?*

3 Our monstrous pride, that turnes hospitality into a dumbe shew; that which fed the belly of hunger, now feedes the eie of lust: akers of land are metamorphosed into truncks of apparell; & the soule of charity is transmigrated into the body of brauery: *this is waste: we make our selues the compounds of al Nations: we borrow of Spaine, Italy, Germany, France, Turkie & all; that death when he robs an Englishman, robs all countries: where lies the wealth of England? in three places: on Citizens tables, in Vsurers coffers, and vpon Courtiers backes: God made all simple, therfore wot to these compoūded fashions: God will one day say, (hac non opus meum, nec immago mea est,) this is none of my workmanship, none of my image. One man weares inough on his backe at once, to cloath two naked wretches all their liues: ad quid est. why is this waste?*

a Pro. 17. 19

b Heb. 12. 16.

4 Our vain-glorious building, to emulate the skies, which the wife-man cals, *a the lifting up of our gates too high.* Howses built like pallaces; Tabernacles, that in the Maisters thought, equall the Mansion of heauen: structures to whom is promised eternity, as if the ground the stood on, b should not be shaken. Whole townes depopulate to reare vp one mans walles; chimnyes built in proportion, not one of them so happy as to smoak; braue gates, but never open; sumptuous parlours, for Owles & Bars to slie in; pride begun them, riches

ches finished them, beggery keeps them: for most of the moulder away, as if they were in the dead builders case, a consumption. Would not a lesse house, Ieconiah, haue serued thee for better hospitality? our Fathers liued wel vnder lower roofes: this is waste, and waste indeed; and these worse then the Deuill: the Deuill had once some charity in him, to turne c stones into bread, but these men turne bread into stones; a tricke beyond the Deuill: *ad quid perditio haec? Why is this waste?*

5 Our ambitious seeking after great alliance: the *sonne of the Thistle must match with the Cedars daughter*: The father teares deare yeeres out of the Earths bowels, and raiseth a banke of vsury, to set his son vpon, & thus mounted, he must not enter saue vnder the noble roofer: no cost is spared to ambitious aduancement: *ad quid &c. Why is this waste?*

Shall I say? our vpholding of *Theaters*, to the contempt of *Religion*: our maintaining *Ordinaries* to play away our patrimonies: our foure-wheeled *Porters*: our Anticke the fashion: our smoky consumption; our perfumed putrefaction: *ad quid perditio haec? Why are these wastes?* experience will testifie at last, that these are wastes indeede; for they waste the body, the blood, the state, the freedome, the souleit selfe, and all is lost, thus laied out: but what is given (with *Marie*) to Christ, is lost like sowne graine, and shall be found againe at the haruest of *Joy*.

Wee haue heard *Iudas* censuring *Mary*: let vs now heare God censuring *Iudas*; & that first negatively: *he cared not for the poore*. For the poore he pleads, but himselfe is the poore he meanes well too: but let his pretence be what it will, Gods witnesse is true against him; *hee cared not for the poore*.

1 Obserue: doth Christ condemne *Iudas* for condemning *Mary*? then it appeares he doth iustifie her action: he doth, & that after in expresse tearmes: *Let her alone*,

Item. 13. 3d

c Mat. 4.2. "

d 2 King. 14.9

Gods censure:
1 Negative.

a 1. Joh. 2 1.
b Esay. 50. 8.

c Psal. 43. 1.

d Rom. 8. 33.

a Amos. 6. 4.

b Heb. 13. 3.

¶. ver. 7. Happy Mary that hast Jesus to plead for thee blessed Christians, for whom *Jesus Christ is an advocate*.
 b *He is neare me, that iustifies me*, who will contend with me? verse 9. behold the Lord will helpe me, who is he that can condemne me? hence David resignes his protection into the hands of God. c *Judge me, oh God, and defend my cause against the unmercifull people*. And Paul yet with greater boldnesse, sends a franke defiance & chalenge to al the actors & pleaders that euer condēnation had, that they shold neuer haue power to condemne him, d since *Jesus Christ iustifies him*. Happy man whose cause God takes in hand to plead. Here is a *Iudas* to accuse vs, a *Jesus* to acquit vs: *Iudas* slanders, *Jesus* cleares: wicked men censure, the iust God approues: earth iudgeth euil, what is pronounced good in heauen! oh then do well, though (fremunt gentes) great men rage, though peruerseneisse censures, impudence slanders, malice hinders, tyranny persecutes; there is a *Jesus*, that approues: his approbation shal out-weigh all their censures: let his spirit testifie with me, though the whole world oppose me.

2. Obserue: It is the nature of the wicked to haue no care of the poore. *Sibinati, sibi vivunt, sibi moriuntur, sibi damnantur*: they are al for themselues, they are borne to themselues, liue to themselues, (so let them die for themselues, and go to Hell for themselues. The fat Buls of *Bashan*, loue *the Lambs from the flocke*, and *the Calves from the stall*, &c. But thinke not on the affliction of *Ioseph*. Your gallant thinks not the distressed, the blind, the lame to be part of his care: it concernes him not: true, & therefore heauen concernes him not: it is infallible truth, if they haue no b feeling of others miseries, they are no mēbers of *Christ*: go on now in thy scorne, thou proud Royster: admire the fashiō & stutte thou wearest; whils the poore mournes for nakednes: feast royally *Dives*, whiles *Lazarus* can get no crums: Apply, *Absalon*, thy sound, healthfull lims to lust & lewdnes, whiles the lame, blinde,

blind, maimed, cannot deriue a penny from thy purse, thogh he moue his sute in the name of *Iesu*, thou giuest testimony to the world, to thy owne conscience, that thou art but a *Judas*. Why, the poorest & the proudest haue, though not *Vestra communem*, yet *cutem communem*? there may be difference in the freece, there is none in the flesh; yea perhaps, as the gallants perfumed body is often the sepulcher to a putrified soule; so a white, pure, innocent spirit may be shadowed vnder the broken roose of a maimed corps. Nay, let me terrifie them: c not many rich, not many mighty, not many noble are called: It is *Pauls* thuder against the blashes of greatness: he saies not *not any*, but *not many*: for *seruatur Lazarus pauper, sed in fine Abrahams Dinitis*: *Lazarus* the poore man is saued, but in the bosome of *Abraham* the rich. It is a good saying of the son of *Sirach*: *The affliction of one houre will make the proudest stoope, sit vpon the ground, & forget his former pleasure; a piercing misery will soflen your bowels, & let your soule see thorogh the breaches of her prison, in what need distresse stands of succor.* Then you wil be charitable or neuer, as phisitians say of their patients, *take whiles they be in paine*; for in health nothing wil be wrung out of the, so long as health & prosperity clothe you, you recke not the poore: *Nabal* lookes to his sheep, what cares he for *David*? if the truth were knowne, there are many *Nabals* now, that loue their owne sheep better than Christ's sheep: *Christ's* sheepe take coats, their own sheep giue coats. Say some that cauile, if we must care for the poore, the for the couetous; for they want what they posseſſe, & are indeed poorest: no, pity not them, that pity not theſelues; who in despite of Gods bountie will be miserable: but pity those, whom a fatall distresse hath made wretched.

Oh, how vnsit is it amōg Christians, that b ſome ſhould ſurfeſt, whiles others hunger? that one ſhould haue c two coats, & another be naked, yet both one mans seruants?

c 1 Cor. 1.26

Ang. in Psal. 5.

a Eccl. 11. 37.

b 1 Cor. 3. 22
c Luk. 3. 11.

Remember that God hath made many his stewards, none his Treasurer: hee did not meane thou shouldest hoord his blessings, but expend them to his glory: hee that is infinitely rich, yet keepest nothing in his owne hands, but giues all to his creatures: at his owne cost & charges he hath maintained the world, almost 6000. yeers: he wil most certaintly admit no hoorder into his kingdome: yet, if you will needs loue laying vp, God hath prouided you a coffer: the poore mans hand is Christes treasury. The besotted worldling hath a greedy mind, to gather goods, & keep the; & loe, his keeping loseth them: for they must haue either *finem tuum*, or *finem suum*) thy end, or their end: d Job tarried and his goods went; but the rich man went, & his goods tarried. *Sicut vestra sunt collice vobis cum: if they be yours, why do you not take the with you? no, hic acquiruntur, hic amittuntur: here they are gotten, here lost.* But God himselfe being witnes (nay hee hath past his word) what we for his sake give away here, we shall find againe heereafter; and the charitable man dead & buried, is richer vnder the ground, than he was above it. It is an vsuall song, which the Saints now sing in heauen: *That we have; nothing to vs in this world; That we have; nothing to vs in this world; That we have; nothing to vs in this world; That we have; nothing to vs in this world.*

This riddle poseth the worldling as the Fishermens did Homer: *Quaecepimus, reliquimus: que non cepimus, nobiscum portamus: what we caught, we left behind vs; what we could not catch, we carried with vs.* So, what we loose, wee keepe; what we will keepe, we shall loose; if he that loseth his goods, his lands, his freedome, his life for Christes sake, shall find it. This is the charitable mans case: all his almes, mercies, reliuings are (wisely and without executorship) sowne in his lifetime; and the haruest will be so great, by that time he getts to heauen, that he shall receiue a thousand for one: God is made his debtor, and he is a sure paimaster. Earth hath not riches enough in it to pay him; his

d Job. 1.
e Luk. 12.

f Mat. 10. 39.

his requitall shall be in heauen, and therewith no leisse degree of honour than a kingdome.

*Iudas care not for the poore: Iudas is dead, but this fault of his liues still: the poore had never more need to be cared for: but how? there are two sorts of poore, and our care must be proportionable to their conditions, there are, 1. some poore of Gods making. 2. some of their owne making: let me say, there are Gods poore & the Deuils poore: those the hand of God hath croiséd; these haue forced necessity on theselues by a dissolute life. The former must be cared for by the cōpassion of the hart, & charity of the purse: Gods poore must have Gods almes; a seasonable relief according to thy power; or els the Apostle fearefully & peremptorily concludes against thee; *a the loue of God is not in thee.* If thou canst not find in thy hart to diminish a grain from thy heap, a peny from thy purse, a cut from thy loafe, when *Iesus Christ* stands at thy doore & calles for it, professe what thou wilt, the loue of earth hath thrust the loue of heauen out of thy conscience. Euen *Iudas* himself will pretend charitie to these.*

For the other poore who haue pulled necessity on the selues with the cords of Idlenes, riot, or such disordered courses, there is another care to be taken; not to cherish the lazie blood in their vains by abusing mercy; but rather chafe their stunted sinews by correctiō, relieue the with punishment, & so recover them to the life of obedience. *The slaggard lusteth, and hath an empty stomack: he loues sustenāce well, but is loth to set his foot on the cold ground for it.* The lawes sanction, the good mans fūctiōn saith, *if he will not b laboyn, let him not eate.* For example telleth that where slouth refuseth the ordinary paines of getting, there lust huntis for it in the vnbēatē paths of wickednes; and you shall find, that if ever occasiō shold put as much power into their hands, as idlenes hath put villany into their harts, they will be ready

a 1 Ioh, 3.17.

b 2 Thes, 3.10

to pilfer your goods, fire your houses, cut your throats, I haue read of the King of Macedon, descriyng two such in his dominions, that (*alterum è Macedonia fugere, alterum fugare fecit.*) he made one ffe out of his kingdome, and the other drive him. I woulde our Magistrates wold follow no worse a precedent: indeed our lawes haue taken order for their restraint; wheresoeuer the fault is, they are rather multiplied; as if they had been sown at the making of the statute, & now (as from a haruest) they arise ten for one: surely our lawes make good wils, but they haue bad lucke for executors: their willes are not performed: nor their legacies distributed; I meane the legacies of correction to such childe-red of slouth: *Impunitas delicti invitat homines ad malignandum*: Sinnes chiefe encouragement is the want of punishment: favour one, harten many. It is fit therefore, that (*pena ad paucos, metus ad omnes perueniat*) penalty be inflicted on some, to strike terror into the rest.

Epist. 182. ad
Bonif.

It was S^c. Augustines censure: *Illicita non prohibere, consensus erroris est*, not to restraine euill, is to maintain euil. The common-wealth is an instrument, the people are the strings, the magistrate is the musician: let the musician looke that the instrument bee in tune, the iarring strings ordered; & not play on it, to make himself sport, but to please the eares of God. *Dactores*, the ministers of mercy, now can do no good, except *Dactores*, the ministers of iustice put to their hands. We can but forbid the corruption of the hart; they must prohibit the wickednes of the hand. Let these poore be cared for, that haue no care for thēselues: runnagates, renegates, that will not be ranged (like wandring planets) within the sphere of obedience: yet a little more sleepe, saies the sluggard: but (*modicum non habet modum*) their bunch will swell to a mountaine, if it be not preuented and pared downe. Care for these ye magistrates, lest you answere for the subornatio of their sins: for the other, let al care that

that care to be receiued into the armes of *Iesu Christ.*

3 Obserue: *Iudas cares not for the poore*; what? and yet would he for their sakes haue drawn comfort from the Son of God? what an hypocrite is this? could there be so deep dissimulatio in an Apostle? yes in that Apostle, that was a Deuill. Loe stil I am haunted with this *white Devil, Hypocrisie*: I cannot saile two leagues, but I rush vpon this rocke; nay, it will encounter, incomber mee quite thorow the voyage of this verse. *Iudas* said, and meant not, there is Hypocrisie: *he spake for the poore*, and hates them, there is Hypocrisie: *he was a priuie theefe, a false Steward, &c.* all this not without Hypocrisie: shall I be rid of this Deuill at once, and coniure him out of my speech? God giue me assistance, and adde you patience, and I will spend a little time, to vncase this *white Devil*, and strip him of all his borrowed colours.

Of all bodily creatures, man (as he is Gods image) is the best: but basely dejected, degenerated, debauched, the (simply)worst: of al earthly creatures a wicked man is the worst, of al men a wicked Christian, of al Christians a wicked professor, of all professours a wicked Hypocrite, of all Hypocrites a wicked, warped, wretched *Iudas*. Take the extractio or quintessence of al corrupted men, & you haue a *Iudas*: this then is *Iudas*: a man degenerate, a Christian corrupted, a professor putrifid, a gilded Hypocrite, a *white-skind Devil*. I confesse I am sparingly affected to this point, & would faine shifte my hands of this monster, & not encounter him: for it is not to fight with the *Unicornes of Assyria*, nor the *Bulles of Samaria*, nor the *Beasts of Ephesus*: neither absolute Atheists, nor dissolute Christians, nor resolute ruffians: the hornes of whose rapine and malice are no lesse manifest, than malignat; but at once imminent in their threats, & eminent in their appearance. But to set vpon a Beast, that hath with the hart of a *Leopard*, the face of a man, of a good man, of the best man; a starre

placed high in the orbe of the church, thogh swooped downe with the Dragons taile, because not fixed; a darling in the mothers lap, blessed with the Churches indulgence, yet a bastard: a brother of the fraternity, trusted sometimes with the Churches stocke, yet no brother, but a broker of trecheries, a brocher of falsehoods: I would willingly saue this labour, but that the necessity of my Text ouer-rules my disposition.

I know, these times are so shameles and impudent, that many strip off the *white* and keep the *Deuill*; wicked they are, and without shew of the contrary: men are so far from giuing hous-roome to the substance of religion, that they admit not an out-roome for the shew; so backward to put on Christ, that they will not accept of his liuerie; who are short of *Agrippa*, scarce *persuaded to seeme Christians*, not at all to be: these wil not drink harty draughts of the waters of life, nay scarce vouchsafe (like the dogs that run by *Nilus*) to giue a lap at *Jacobs well*: vnles it be some as they report, that frequent the signe of it, to bee drunke: they salute not Christ at the Croffe, nor bid him good-morrow in the Temple, but go blustering by, as if some serious busines had put hast into their feet, & god was not worthy to be staid & spok withall: if this be a riddle, shew me the day, shall not expoundit by a demonstratiue experience. For these I may say, I wold to God they would seeme holy, & frequent the places, where sanctimony is taught, but the Deuill is a nimble, running, cunning fencer, that strikes on both hands, *duplici ictu*, & wold haue men either (*non sanctos, aut non parum sanctos*) not holy, or not a little holy, in their own opinion, & outward ostentation: either no fire of deuotion on the harth, or that that is, in the top of the chimny: That subtle *winnower* perswads men that they are all chaffe, & no wheat, or al wheat and no chaffe; & would keep the soule either lankewith ignorance, or rank with insoléce: let me therfore wooe you,

a Act. 25.28.

bestic

win

win you to reiect both these extremes, betweene which your hatts lie, as the grain betwixt both the milstones.

Shal I speake plainly? You are sick at *London* of one disease (I speak to you settled *Citizens*, not extrauagâts) & we in the Country of another: a Sermon against *Hipocrisie* in most places of the country, is like *Phelebotomy* to a *consumptiō* the spilling of innocent blood) our sickneses are cold palseys & shaking agues: yours in the *Citie* are hotter diseases, the burning feuers of *erie zeale*, the inflammations & impostumes of *Hipocrisie*: we haue the frosts, & you haue the lightnings; most of vs professe too little, & some of you profes too much, vnlesse your courses were more answerable; I wold willingly be in none of your bosomes; only I must speak of *Iudas*. His *Hipocrisie* was *vile* in three respects.

1 He might haue beeu found: I make no question but he heard his Master preach, & preached himselfe, that Gods request is the hart: so *Christ* scholes the ^b *Samari-tane* woman; so prescribed the *Scribe*. ^c *Thou shalt loue the Lord with all thy heart, &c.* *corde Iudas*, with the hart, which thou reseruest like an equiuocating *Iesuite*: nay, (*toto corde, for it is not tutum, except it be totum*) with the whol hart, which thou never stoodest to diuide, but gauest it wholly to him, that wholly killed it, thy masters enemy, & none of thy friend, the *Deuil*. Thou heardest thy master, thy friend, thy god, denounce many a fearfull, fatal, final woes against the *Pharisies*; (*hac appellatio-ne, & ob hanc causam*,) vnder this title, and for this cause) *Hypocrites*, & because *Hipocrites*. As if his woes were but words, and his words winde, empty & aiery menaces, without intention of hurt, or extentiō of a reuengfull arme, behold thou art an *Hypocrite*: thou art therfore the worse, because thou mightest bee better.

2 He seemed sound: (*spem vultu simulat, premit altum corde dolorem, nay dolum* rather) craft rather than griefe, vnlesse he grieued, that out of his cunning, there was so

^b *John 4.*
^c *Mar. 12. 30.*

Liu. annal. li.

13.

little comming, small prize or booty : yet like a subtle gamester, he keeps his countnance, thogh the dice do not fauor him. And as *Fabius Maximus* told *Scipio*, preparing for *Africa* concerning *Syphax*: *Fraus fidem in paruis sibi perstrut, ut cum oper& pretium sit, cum magna mercede fallat.* *Iudas* creeps into trust by iustice in trifles, that he might more securly cheat for a fit aduantage. Without pretence of fidelity how got he the Stewardship : perhaps if need required, he spared not his owne purse in Christ's seruice; but he meant to put it to vsury : hee carried not the puise, but to pay himself for his paines: thus (*saetura in loco, res questuofissima*:) a seasonable damage is a reasonable vantage: in this then his vilenes is more execrable, that he seemed good.

If it were possible, the Deuill was then worse than himselfe, when he came in *Samuels* mantle. *Iesabel's* paint made her more vglie : if euer you take a fox in a lambs skin, hang him vp, for he is the worst of the generation : a *Gibeonite* in his old shooes, a *Seminary* in his haire-cloath, a Ruffian in the robes of a *Iacobine*, flie like the plague : these are so much the worse Deuils, as they would be holy Deuils : true Traitors that would fight against God with his owne weapons ; and by beeing out-of-crie religious, run themselues out of breath to doe the Church a mischiefe.

Hom.

a Ioh. 9. 32.

3 Hee would seeme thus to his maister; yet knew in his hart that his maister knew his heart: therefore his Hypocrisie the worst. Had he bin an Aliant to the common-wealth of *Israel*, & neuer seene more of God, than the eye of nature had discouered, (yet saies euen the Heathen *Ἐχει Θεὸς ἐνδικὸν ὄφει* ; *God hath a reuenging eye*,) then no maruell, if his eies had been so blind, as to thinke Christ's blind also, and that he, which made the eye, had not an eye to see withall: but he saw that *Son of David* giue sight to so many sonnes of *Adam*, casually blind, to one naturally and borne blind; *a miraculum in- auditum*,

anditum, a wonder of wonders: and shall *Iudas* thinke to put out his eie, that gave them all eyes? oh incredibile, insensible, invincible ignorance!

You see his Hipocrisie: me thinks euен the sight of it is diſſwaison forcible enough, & it shold be needless to giue any other reason than the discouery, yet whiles many censure it in *Iudas*, they condemne it not in theſelues, and either thinke they haue it not, or not in ſuſh measure. Surely we may be no *Iudasſes*, yet Hypocrits: & who wil totally cleare himſelfe? let me tel thee, if thou doest, thou art the worſt Hypocrite, & but for thee, we had not ſuſh need to complaine. He that cleares himſelfe from all ſin, is the moſt ſinner; & he that ſaies, he hath not ſinned in Hipocrisie, is the rankeſt Hypocrite: but I do admit a diſtinction. All the ſons of *Adam* are infected with this contaminatio, ſome more, ſome leſſe, heres the diſference; al haue Hypocrisie, but Hipocrisie hath ſome: *aliud habere peccatum, aliud haberi a peccato*. It is one thing for thee to poſſeſ ſin, another thing for ſin to poſſeſ thee. All haue the ſame corruption, not the ſame eruption: in a word, all are not Hypocrites, yet who hath not ſinned in Hypocrisie? Do not then ſend your eies like *Dinahs* gadding abroad, frogetting your owne buſineſſe at home: ſtrain not curteſie with theſe banquets, & hauing good meat carued thee, lay it liberally vpon another mans trencher; be not ſicke of this plague & conceale it, or call it by another name: Hipocrisie is Hipocrisie, whatſoever you cal it: and as it hath learned to leauē no ſins naked, ſo I hope it hath not forgot to cloath it ſelfe: it hath as many names as *Garnet* had, and more *Protean* ſhapes than the *Seminaries*: the white Deuill is in this a true Deuill; *multorum nominum, non boni nominis*: of many names, but neuer a good one. The vilenes of this white Deuill appeares in ſixe reſpects.

1 It is the worſt of ſins, because it keeps all ſins: they are made ſure and ſecure by Hypocrisie. Indeed ſome

a Mat. 14.9.

vices are quarter-masters with it, & some Soueraignes ouer it: for Hypocrisie is but another sins pander: except to contēt some affected gueſt, we cold never yeild to this filthy ^a *Herodias*. It is made a ſtawking horſe for couetouſnes, vnder lōg prayers many a Pharifie deuours the poore, houses, goods, and all. It is a complexion for luſt, who, were ſhee not painted ouer with a religious ſhew, would appeare as loathſome to the world, as ſhe is indeed. It is a ſepulchre of rotten impostaures, which wuld ſtink like a putrifid corps, if Hypocrisie were not their couer. It is a maske for treason, whose ſhop-ful of poysons, pistols, daggers, gunpowder-traines, would eaſily be ſpied out, had Hipocrisie leſt them bare-faced. Treachery vnder this viſard thrusts into Court-reuels, nay, court counſels; and holds the torch to the ſports, nay the books to ſerious conſultations; deuileth, adviſeth, plots with thoſe that prouide beſt for the cōmon-wealth. Thus are all ſins beholding to Hypocrisie: ſhe maintaines them at her owne proper colts & charges.

2 It is the worſt of ſinnes, because it counterfeits all vertues: he that counterfeits the kings Coyne, is liable to death, if Hypocrisie find not death, and (*mortem sine morte*) death without death, for counterfeiting the king of heauens Seale manuell of grace, it ſpeeds better then it merits. *Vice* is made *Vertues* ape in an Hipocrites praetice. If he ſee *Chriſt* run, this *Abimazar* will outrun him: he mends his pace, but not his path: the goodman goes ſlower, but will be at heauen before him: thus thriſtines in a ſaint, is counterfeited by niggardlineſſe in an Hypocrite: bee thou charitable, behold he is bountiſfull, but not except thou may behold him: his vainglorious pride ſhall emulate thy liberality: thou art good to the poore, he will be better to the rich: he followes the religious man a farre off, as *Peter* did *Christ*, but when hee comes to the croiſe, he wil deny him. Thus Hypocrisie can but put blood into your cheeks, (like the *Alipta*) and

and better your colours; but you may be sick in your consciences, and almost dead at the heart, and (*non est medicamen in hortis*) there is no medecine in this drugsters shop can cure you.

3 An Hypocrite is a kind of honest Atheist: for his owne *Goed* is his *God*: his heauen is vpon earth, & that not the a *Peace of his Conscience*, or b *that kingdome of heauen, which may be in a soule living on earth*, but the secure peace of a worldly estate: he stands in awe of no iudge, but mans eie; that he obserues with as great respect, as *David did the eies of God*; if man takes notice, hee cares not, yet laughs at him for that notice, and kils his soule by that laughter: so *Pigmalian*-like, he dotes on his own carued and painted peece: and perhaps dies *Zenexis* death, who painting an old woman, and looking merrily on her, brake out into a laughter that killed him: if the world do not praise his doings, he is ready to challenge it, as the Iewes *God*, c *wherefore haue we fasted, and thou seest it not?* he crosseth Christ's precept: the d left hand must not be priuy to the right hands charitie: he dares not trust *God* with a pennie, except before a whole congregation of witnesses, lest perhaps, *God* should denie the receipt.

4 An Hypocrite is hated of all, both *God* and man: the world hates thee, *Iudas*, because thou retainest to Christ, Christ hates thee more becausethou (but) only retainest, and doest no faithfull seruice. The world cannot abide thee, thou hipocrite, because thou professest godlinesse; *God* can worse abide thee, becaus thou dost no more than profes it. It had bin yet some policie, on the losse of the worlds fauour to keep *Gods*; or if lost *Gods*, to haue (yet) kept in with the world: thou art not thy own friend, to make them both thy enemies: miserable man, destitute of both refuges, shut out both frō *Gods* & the worlds dores. Neither *God* nor the *Deuill* loues thee, thou hast been true to none of the both, & yet

a *Phil. 4.7.*

b *Rom. 14.17.*

c *Esay. 58.3.*

d *Mat. 6.3.*

a Acts. 1. 25.

b Math. 27. 4.

c Gen. 27. 45.

d Gen. 42. 36.

yet most false (of all) to thy selfe. So (this *white Devil*) *Iudas*, that for the Pharisies sake betrayed his master, & for the Devils sake betraied himself, was in the end reiected of Pharisies and master; and like a ball, tost by the rackets of *contempt* and *shame*, bandyed from the Pharisies to *Christ*, from Christ to the Pharisies, from wal to wall, till he fell into the Devils hazard; not resting like a stone, til he came to his center, *εἰς τὸν τόπον τὸν ιδίον*; ^a into his owne place. Purposeth he to go to Christ? his own conscience giues him a repulsive answere: no ^b thou hast betraied the innocent blood. Goes he to the chiefe Priests & Elders? cold comfort: what is that to us? see thou to that. Thus (your *ambodexter* proues at last *ambo-sinister*) hee that plaies so long on both hāds, hath no hand to helpe himself withall. This is the Hypocrites miserie; because he wears Gods liuerie, the world wil not be his mother; because his heart, habit, seruice, is sin-wedded, God will not be his father: he hath lost earth for heauens sake, & heauen for earths sake; and may complaine with *Rebeccaes* feare of her two sons; *c why should I be deprived of you both; in one day?* or as sorrowfull *Jacob* expostulated for his, *d Me haue you robbed of my Children: Ioseph is not, and Simeon is not, and will you take Beniamin also?* all these things are against me. This may be the Hipocrits mournfull Dirge: *My hypocrisy hath robbed me of all my comforts: my Creator is lost, my Redeemer will not owne me; and will ye take away (my beloued Beniamin) the world also?* all these things are against me. Thus an open sinner is in better case than a dissembling Saint. There are few that seem worse to others, then they are in themselues: yet I haue both read and heard of some, that haue with broken hearts, & mourning bowels sorrowed for themselues, as if they had been reprobates; and not spared so to proclaim theselues, when yet their estate was good to godward, though they knew it not: perhaps their wickednes and ill life hath been grieuous, but their repentance gratioues:

gracious: I may call these *blacke Saints*. The hypocrite is neat and curious in his religious out-side, but the li-nings of his conscience are a *filthy and polluted rags*: then I say still, a *blacke Saint* is better than a *white Devil*.

5 Hypocrisie is like the Diuell, for he is a perfect hypocrite: so he begun with our first parêts, to put outhis apparant hornes in Paradise: *non moriemini*,^b *ye shall not dye*: yet he knew this wold kill them. An hypocrite then is the child of the Devil, & (quoth Time the midwife) as like the father as it may possibly looke: he is the *father of lies*; & there is no lier like the Hypocrite, for as Peter said to Ananias, *athan hast not lyed to men, but to God*. Nay, the hypocrite is his eldest son. Now, the priuiledge of primogeniture by the law, was to haue a *double portion*: wretched hypocrite in this eldership: (Mat. 24 51.) Satan is called a *Prince*, & thus stands his *monarchie*, or rather *Anarchie*. The Diuell is King, the hypocrite his eldest son; the Usurer his yonger; Atheists are his vi-ceroyes in his seuerall prouinces, for his dominiō is be-yond the Turks for limits; Epicurs are his Nobles; per-secutors his Magistrates; Heretikes his Ministers; tray-tours his executioners; sine his law; the wicked his sub-jects, Tyrannie his gouerment; Hell his court, and damnation his wages. Of all these the Hypocrite is his eldest Sonne.

6 Lastly, an hypocrite is in greatest difficultie to be cured. Why shold the Minister administer Phisicke to him that is perfectly sound? or why should Christ giue his blood to the righteous? Well may hee be hurt and swell, swell and rankle, rankle and fester, fester and dye, that will not bewray his diseas, least he betray his credit.

Stultorum incurata pudor malus ulcer a celat.

A man of great *profession*, little *Devotion*, is like a bodie so repugnantly composed, that he hath a hot liuer, and a cold stomake: that which heates the stomacke, ouer-heats the liuer: that which cooles the liuer, ouer-

a *Esay. 64. 6.*

b *Gen. 3.4.*

c *Ioh. 8.44.*

d *Act. 5.4.*

e *Deut. 21.17.*

2 *Cron. 21.3.*

f *Iob. 16.11.*

and

Ephes. 2.2.

Math. 9.12.13.

Hor.

coolesthe stomacke: so, exhortations, that warme his conscience, enflame his outward zeale: disswasives to coole his hypocrisie, freeze his deuotion: hee hath a flushing in his face, as if he had eaten fire: zeale burnes in his tongue, but come neere this gloeworme, and he is cold, darke, squallid. Summer sweates in his face, winter freeseth in his conſcience: March, many forwards in his words, December in his actions: pepper is not more hot in the tongues end, nor more cold at heart: and (to borrow the words of our worthy Diuine and best Characterer) wee thinke him a Saint, hee thinkes himselfe an Angell, flatterers make him a God, God knowes him a Deuill.

This is the *white Deuill*, you will not thinke how glad I am, that I am rid of him: let him go; yet I must not let you go, till I haue perswaded you to hate this monſter, to abhorre this Deuill. Alas! how forget wee (in these dayes) to build vp the Cedar worke of pietie, & learne only to paint it ouer with vermillion: we white & perget the walles of our profession, but the rubbish & cobwebs of sin hang in the corners of our conſcience: take heed, a Bible vnder your armes, will not excuse a false conſcience in your bosomes: thinke not you fadome the ſubſtance, when you embrace the shadow: so the fox ſeing ſweet meats in the violl, licked the glaſſe, & thought he had the thing: so the ignorant ſickman eats vp the phyſitians bil, in ſtead of the receipt obtained in it. It is not a day of 7. nay an houre of 7. daies, the grudged parting with an almes to a fire, the coiuring of a paternoster (for the heart only prayes) or once a yeaſe renewing thy acquaintance which God in the Sacrament, can priuiledg or keep impune the iniurieſ, vſurieſ, periurieſ, frauds, ſlaunders, oppreſſioneſ, luſtſ, blaſphemieſ. Beware of this *white Deuill*, leſt your portion be with the in hel, whose ſociety you wold deſire on earth, *a God ſhall ſmite thee, thou painted wall; & wash off thy vermillion-dye*

die with the riuers of brimston. You haue read of some that heard Christ preach in their pulpits, feasted at his cōmunion table, cast out devils in his name, yet not admitted:whiles they wrought miracles, not good works, cast out devils from others, not sins from themselues, they misse of entrance. Goe then and solace thy selfe in thy bodily deuotion, thou hearest readest, receauest, relieuest; where is thy conscience, thy heart, thy spirit? God asks not for thy liuery, but thy seruice:he knowes none by their confessiō, but by their conversatiō. Your lookes are the obiects of strangers eyes, your liues of your neighbours, your consciences of your own, all of Gods. Do not *Ixion*-like take a cloud for *Juno*, a mist of presumption for a sound and solide faith:more can say the Creede, than vnderstand it, more feele it than practise it. Go into your grounds in the dead of winter, & of two naked and destitute trees, you know not which is the sound, which the doted: the summer will giue Christ's marke:^a *By their fruits you shall know them.*

Luk. 13. 126.

a Mat. 7. 20.

2 King. 2. 13.

I speake not to discourage your zeale, but to harten it, but to better it. Your zeale goes through the world, ye worthy Citizens: Who buildshospitals? the City. Who is liberall to the distressed Gospell? the Citie. Who is euer faithfull to the Crowne? the Citie. Beloued, your works are good; oh do not loose their reward through hypocrisie. I am not bitter, but charitable: I would fain put you into the *Chariot* of grace with *Elias*, & onely wish you to put off this *Mantle*. Oh that it lay in my power to preuaile with your affections, as wel as your iudgements: you loose al your goodnes, if your hearts be not right: the ostentation of man shall meet with the detestation of God. You loose your attention now, if your zeale be in your eye, more than heart. You loose your praiers, if when the ground hath your knee, the world hath you conscience; as if you had two gods: one for Sundayes, another for worke-daiies; one for the

Church, another for the *Change*. You loose your charity whiles you giue glosingly, illiberally, too late: not a window you haue erected, but must beare your names: but some of you rob *Peter* to pay *Paul*, take *Tenths* frō the Church, & giue not the poore the *Twentieths* of them. It is not seasonable, nor reasonable charity, to vndo whol townes by your vsuries, enclosings, oppressiōs, impropriations; and for a kind expiation, to giue three or foure the yeerely pension of twenty marks: an Almes-hous is not so big as a vilage, nor thy superfluitie wherout thou giuest, like their necessity whereout thou extortest: he is but poorely charitable, that hauing made a hundred beggars, relieus two. You loose al your pious obseruations, whiles you loose your integrity: your solemn cēluring mourning for the times euill, whiles your selues are the euill cause therof: your counterfet sorrow for the sins of your youth, whiles the sins of your age are worse; your casting salt and brine of reproofe at others faults, whiles your own harts are most vnseasoned; al these artificial whitings, are but thrifte lealings, sick healths, bitter sweetes, and more pleasing deaths. Cast then away this bane of Religion, hipocrisie; this candle with a great wicke and not tallow, that often goes out quickly, never without stench; this faire, flattering *white Deuill*. How wel haue we bestowed this paines, I in speaking, you in hearing, if this Deuill be cast out of your consciences, out of your cōuersatiōs? It wil leaue some prints behind it in the best, but blesse not your selues in it, and God shall blesse you from it: *Amen*.

2 *Affirmative.*

His meaning.

The *affirmative* part of Godscensure, stands next to our speech; Describing his, 1. meaning, 2. meanes. 3. maintenance. His *meaning* was to be a theefe, & sharke for himselfe, though his pretence pleaded (*forma pauperis*) in the behalfe of the poore. He might, perhaps, stand vpon his honesty, & rather than loose his credit striue to purge himselfe by his suspectles neighbours: but

but there need no further Iury passe vpon him, God hath giuen testimonie, and his witnesse is beyond exception, *Iudas is a theefe*. A theefe: who saw him steale? hee that hath now condemned him for his paines. Indeed the world did not so take him, his reputation was good enough: yet he was a theefe, a crafty, cunning, cheating theefe.

Ioh. 13.29.

There are two sorts of theeues: publike ones, that either with a violent hand take away the passengers mony or rob the hous at midnight: whose church is the high-way; there they pray (not to God, but) on men: their dwelling, like *Cains*, very vnsure; they stand vpon throns whiles they stand vpon certainties: Their refuge is a wood, the instrument of their vocatio a sword: of these some are land-theeues, some sea-theeues: all roaue on the sea of this world, & most comonly suffer shipwrack, some in the deepe, some on a hil. I will say litle of these as not pertinent to my text, but leaue them to the Iurie: And speake of theeues like *Iudas*, secret robbers, that do more mischiefe with lesse danger to themselves. These ride in the open streets, whiles the other lurke in close woods. And to reason, for these private theeues are in greater hazard of damnation: the graue exhortations of the iudge, the serious couisel of the assistant minister, together with the sight of present death, & the necessity of an instant accouit with god, works strōgly on a publike theeus cosciēce, al which the theefe priuate neither hath, nor hath need off in the generall thought. The publike theefe wants but apprehension, but this priuat theefe needs discouerie: for they lie close as *treason*, dig low like *pioners*, and though they be as familiar with vs, as *familiars*, they seeme stranger than the *Indians*.

To define this maner of theeus: A priuate theef is he, that without danger of law robs his neighbour; that sets a good face on the mater, & hath some professiō to countnance it: a iustifiable cloke hides a dānable fraud,

atrade, a profession; a misterie, like a *Rome-harted Protestant*, hides this *Deuillish Seminary* vnder his roofe with out suspicio. To say truth most of our professio (thanks to il profelors) are so confounded with sins, as if there went but a paire of sheeres between them: nay they can scarce bee distinguisched: you shal not easily discern betweene a hot, furious professor, and an *Hipocrite*; between a couetous man and a theefe; between a courtier and an aspirer: between a gallant and a swearer; between an officer & a bribe-taker, betweene a seruitour & a parasite: between Farmers & poore grinders: betweene Gentlemen and pleasure-louers: between great men & mad-men: between a tradesmen and a fraudesman: betweene a monied man and an vsurer; between an vsurer and the *Deuill*. In many Arts the more skilfull, the more il-full: for now-adaies: *armis pollentior astus*: fraud goes beyōd force: this makes Lawyers richer than soldiers, vsurers than Lawyers, the *Deuill* than al. The old Lyon (saith the Fable) when his nimble daies were ouer, and he could no longer pray by violence, kept his den with a fained sicknesse: the suspectles beasts drawn thither to a dutifull visitation, thus became his prey: *cunning* serued his turne, when *canning* did no good. The world,whiles it was yong, was simple, honest, plain-dealing: Gentlemen then delued in the ground, now the soles of their feet must not touch it: then they drunke water, now wine wil not serue, except to drunkennes: the they kept sheepe, now they scorne to weare the wooll; then ^a *Jacob* returned the mony in the saks mouth, now we are ready to steale it & put it in. *Plain-dealing* is dead, & what we most lament, died without issue. Virtue had but a short raigne, and was soone deposed: al the examples of sinne in the Bible are newly acted ouer againe, & the interest exceeds the principal, the counterpaine the originall. The Apostacy, now, holds vs in our manners: we leaue God for man, for *Mammon*. Once, *Orbis*

^a Gen. 53.12.

ingenuit factum se videns Arrianum; the world groned, seeing it selfe made an Arrian: It may now grone worse, factum se videns Machianum, seeing it selfe made a Machiuell: nisi Deus opem prestat, deperire mundum restat. Greeued deuotion had never more cause to sing, Mundum dolens circuus; fidem vndiq; quasfui, &c.

The world I compassed about,
Faith and honesty to finde out:
But Countrie, Cittie, Court and all,
Thrust poore Devotion to the wall:
The Lawyer, Courtier, Marchant, Cloune,
Hane beaten poore Devotion downe;
All wound her; till for lacke of breath,
Fainting Devotion bleeds to death.

But I am to deale with none but theeues, & those priuate ones: & because *Iudas* is the precedent, I will begin with him, that is most like him: according to the proverbe, which the Græcians had of *Philo Indeus*: (ἢ Πλάτων Φιλονίζει: ἢ Φίλων Πλατωνίζει: aut Plato Philonem sequitur, aut Platonem Philo.) Either *Plato* followed *Philo*, or *Philo* imitated *Plato*. Let me only change the names: Either *Iudas* plaied the *Pope*, or the *Pope* plaies the *Iudas*. This is the most subtle thiefe of the world, and robbes all Christendome vnder a good colour: who can say he hath a blacke eye, or a light finger? for experince hath taught him, that *cui pellis Leonina non sufficit, vulpina est assuenda*: when the Lyons skin cannot threat, the foxes skin can cheat. *Pope Alexander* was a beast, that hving entred like a *Foxe*, he must needs raigne like a *Lyon*, worthy he was to die like a *dog*: for, *vis consilij expers, moleruit sua*, power without pollicy, is like a pecece without powder: many a *Pope* sings that common Ballad of hell: *Ingenio perij, qui miser ipse meo: Wit, whither wile ould, thou? woe is me: my wit hath wrought my miserie.*

To say truth, their Religion is nothing in the circumstance but craft; & pollicy maintaines their *Hierarchie*;

Iter. in eas.
script. Eccl.

Ould.

as

Luk. 2. 1.

as *Iudas* subtily made him rich. *Iudas* was put in trust with a great deale of the Deuils busynesse; yet not more than the Pope. *Iudas* pretended the poore and robbed them: and doth not the Pope thinke you? Are there no almes-boxes rifled and emptied into the Popes treasurie? Our Fathers say that the poore gaue Peter-pence to the Pope, but our grandfathers cannot tell vs that the Pope gaue Cæsar-pence to the poore: did not he sit in the holy chaire, (as *Augustus Cæsar* in his imperiall throne) and cause the whole Christian world to be taxed: and what? did they freely giue it? no, a taxation forced it; what right then had the Pope to it? iust as much as *Iudas* had to his masters money; was hee not then a theefe? yet, what need a rich man be a theefe? the Pope is rich, and needs must, for his commings in be great: he hath rent out of heauen, rent out of hell, rent out of Purgatory: but more sacks come to his mill out of Purgatory, than out of hell & heauen too; & for his toling, let the world iudge: therefore saith Bishop *Jewel*, *hee wold be content to loose hell & heauen too, to save his Purgatory.* Some by pardons he preuents from hell; some by Indulgences, he lifts vp to heauen; & infinit by ransoms from Purgatorie: not a iot without money; *cruces, altaria, Christum*: he selles Christs crosse, Christs blood, Christs selfe; all for money. Nay, he hath rent from the very Stewes, a hell aboue gound, and swels his coffers by the sins of the poeple: he suffers a price to be set on damnation; and maintaines lust to go to Law for her owne; giues whoredome a toleration vnder his seale; that *Lust*, the Son of *Idlenesse*, hath free accesse to *Liberty* the daughter of *Pride*.

Iudas was a great statesman in the Deuils Commonwealth; for he bore foure maine offices: either he begged them shamefully, or he bought them bribingly, or els *Belshebub* saw defart in him, & gaue him them gratis, for his good parts; for *Iudas* was his white boy, hee was

was, 1. an hypocrite, 2. a thiefe, 3. a traytor, 4. a murtherer. Yet the Pope shall vise offices with him, and win the gaine too for plurality. The Pope sits in the holy chaire, yet a Deuill: Periurie, Sodomie, Sorcerie, Homicide, Parricide, Patricide, Treason, Murder, &c. are many and essentiall things to the Pope. He is not content to be *Steward*, but hee must be *Vicar*, nay indeed Lord himselfe: for what can Christ doe, and the Pope cannot doe? *Iudas* was no body to him. He hath stolne *Truths* garment, and put it on *Errors* backe, turning poore *Truth* naked out of doores: he hath altered the primitiue institutions, & adulterated Gods sacred laws; maintaining *vagas libidines*: he steales the hearts of Subjects from their Soueraignes, by stealing fidelity from the harts of subiects: & would steale the crowne frō the kings head, & all vnder the shadow of religion. This is a thiefe, a notable, a notorious theefe, but let him goe: I hope he is knowne well inough, and euery true man will blesse himselfe out of his way.

I come to our selues: there are many kinds of priuate Theeues in both the howses of *Israel* and *Aaron*: *in foro & choro*, in change & Chancell; Common-wealth and Church. I can taxe no mans person; if I could, I would abhorre it, or were worthy to be abhorred: the Sins of our Times are the *Theeues*, I would arraigne, testifie against, condemne, haue executed; the persons I would haue saued *in the day of the Lord Iesus*.

1. If there be any Magistrates (into whose mouthes God hath put the determination of doubts; & the distribution of right into their hands:) that suffer popularity, partiality, passion to rule, ouer-rule their iudgements, these are priuate theeues: they rob the poore man of his iust cause, & equities relief, and no law can touch them for it: thus may causes go, not according to right, but friendship: as *Themistocles* boy could say, *As I will, the whole Senate will: for as I will, my mother wil; as*

my mother wil, my father wil; as my father wil, the whol Senate will. Thus as a groome of the chamber, a Secretary of the closet, or aporter of the gate wil, the cause must goe: this is horrible theft, though not aaignable; hence a knot is found in a bulrush: delay shifts off the day of hearing; a good paint is set on a foule pastbord; circumstances are shuffled from the barre; the Sun of truth is clouded: the poore confident plaintife goes home vndone: his moanes, his groanes are vented vp to heauen: the iust God sees and suffers it; but hee will one day iudge that Judge. Who can indite this theefe? what law may passe on him? what Iurie can find him? what Judge can fine him? none on earth: there is a bar he shall not escape: if there be any such, (as I trust there is not) they are theeues.

2. If there bee any Lawyer, that takes fees on both hands, one to speake, another to hold his peace: as (*Demosthenes* answered his bragging fellow Lawyer) this is a theefe, thogh the law doth not call him so: a mercenary tongue and a money spel'd conscience, that vndertakes the defence of things knowne to his own hart to be vniust, is onely proper to a theefe: a double thefe, he robs both sides: the aduers part in pleading against the truth his owne client in drawing him on to his further damage. If this be not, as the Roman complained, *latrocinium in foro*, theeuery in the Hall, there is none: happy *Westminster* hall, if thou wert freed from this kind of cut-purses. If no plummets, except of vñreasonable weight can set the wheeles of their tongues a going: & then if a golden addition can make the hammer strike to our pleasure: if they keepe their eares and mouths shut, till their purses be full; and will not vnderstand a cause till they feele it: if they shuffle difficulties into plainnesse, & trip vp the Lawes heeles with tricks: if they Surgeon-like keepe the Clients disease from healing, til he hath no more mony for salue: then to speake in their owne language,

language, *Nouerint universi*, Be it knowne to all men by these presents that these are theeuers : though I could with rather, that *Nouerint ipsi* they would know it themselues, and reforme this deformity.

3 If there be any officer, that walkes with vnwashen hands, I meane, with the fowle fingers of bribery, he is a theef: be the matter penall or capitall, if a bribe can pick Iustices lock, & plead against the innocent, or for himselfe being nocent, & preuaile, this is theft. Theft? who is robbed? the giuer? doth not the freedome of his will transfer a right of the gift to the receiuer? no; for it is voluntarie or willing will: but as a man giues his purse to the ouer-mastring thiefe, rather thā ventures his life; so this his bribe, rather than indanger his cause: shall I say the theef hath as much right to the purse, as the officer to the bribe; & they are both, though not equally palpable, yet equally culpable theeuers. Is the giuer innocēt or nocent? innocent, and shall not innocence haue her right without a bribe? nocent; & shal gold conceale his fault, or cancell his punishment? Dost thou not know whether, & wilt thou blind thy selfe before hand with a bribe? for bribes are like dust thrown in the eies of iustice, that she cānot without paine look on the sun-shin of truth. Though a second to thy selfe receiue the, wife or friend, by thy allowance, they are but stolne goods, coles of fire put in the roofe of thy house: *a for fire shal denour the houses of bribes.* And ther haue bin many houses built by report, the first stone of whose foundation was hewe out of the quarry of bribery. These are theeuers.

4 There is theeuery too among Tradesmen: & who would thinke it? many (they say) rob vs, but wee rob none: yes, but they thinke that (*verba lactis* will countenance *fraudem in factis*) smooth words will smother rough deeds. This web of theft is many waies wouen in a shop or a warehouse, but three especially.

1 By a false weight, and no true measure, whose content

Deut. 25. 13.

Prou. 11. 1.

Iob. 29. 15.

tent or extent is not iustifiable by law; or the cunning conueyances in waighing or meating, such as cheat the buyer: are not these pretty tricks to pick mens purses? the French word hath well exprest them: they are *Lierguedumaines*. Now had I not as good loose my purse on *Salisbury plaine*, as in *London Exchange*? is my losse the lesse, because violence forbeares and craft pickes my purse? The high-way theefe is not greater abomination to God, than the shop-theefe: and for man, the last is more dangerous: the other we knowingly flie; but this laughes vs in the face, whiles he robs vs.

2 By insufficient wares, which yet with a darke window and an impudent tongue, will appeare good to the buyers eye and eare too. Sophistrie is now fled from the schooles into shops: from disputation to marchandizing: he is a silly tradesman that cannot sophisticate his wares, as well as he hath done his conscience; and weare his tongue with protestations, barer than trees in Autumne, the head of old age, or the liuings of Church-men. Oathes indeed smell too ranke of infidelity; marry, wee are Protestants, and protest away our soules: there is no other way to put off bad wares, and put vp good monies: are not these *theenes*?

3 By playing, or rather praying, vpon mens necessities: they must haue the commodity, therefore set the dice on them: *vox latronis*; the aduantage taken of a mans necessity is a tricke of a worse Deuill than *Iudas*: Thou shouldest rather be like *Iob*, *afoot to lame necessity*, and not take away his crutch: or perhaps God hath put more wit into thy braines, than his, thou seest further into the bargaine: and therefore takest opportunitie to abuse his plainnes: thou seruest thy selfe in gaine, not him in loue: thou maiest, and laugh at the law; but there is a law thou hast transgressed that, without Iesus Christ, shall condemne thee to hell.

Goe now, and applaud your selues ye sons of fraud,
that

that eagle-eyed scrupulosity cannot find you faulty, nor the Lyon-handed law touch you, please your selues in your securitie. You practise belike behind the hangings, and come not on the publike stage of Iniurie: yet you are not free from spectators: *testante Numine, homine, Damone*: God, Man, Angels, Deuils shall witness against you: *ex cordibus, ex codicibus*: by your harts, by your booke God shall iudge you. Iniury is often in the one, ~~perjurie~~ in the other: the great iustice will not put it vp: they shall be conuicted *theeues*.

5 There are theeues crope into the Church too; or rather they incroach on the church; for ministers cannot now play the theeues with their liuings, they haue nothing left to steale: but there are secret *Iudasses*, can make shift to do it. *Difficilis magni custodia census*. The Eagles flock to a carkeis, & theeues hanker about rich doores: at the dispersion of Church liuings, they cried as the *Babylonians, to the spoile, to the spoile*. The Church was once rich, but it was (*diebis illis*) in the golden time: when honesty went in good clothes; & ostentatio durst not giue religion the check-mate, now they plead pre-scription, & proue them their own by long possession. I do not taxe all those for priuate theeues, that hold in their hands, lands and possessions that were once the Churches; but those that withhold such as are due to Church-men. Their estates were once taken away by (more than) Gods(meere)sufferance, for a iust punishment of their idlenesse, Idolatry, lusts: sure there is some *Achanisme* in the Campe of the *Leuites*, that makes this plague-sore to run still: there is some disobedient and fugitiue *Ionassest* that thus totter our *ship*. I complain not that *clastra* are turned into *castra*; Abbeys, into gentle-mens houses; places of monition, to places of munitio: but that men rob (*aram dominicam*) Gods house, to furnish (*aram domesticam*) their own house: this is theft, & sacrilegious theft: a succession of theft; for the fingers

Beza.

of the sonnes, are now heauier than the loynes of their fathers: those were (*improbi Papista*) wicked Papists, and these are (*improbi rapista*) vngodly robbers.

Aug.

This is a monstrous theft, and so exceeding althefts, as (*non nisi in deum fieri potest*) it can bee committed against none but God. When *Scipio* robbed the temple of *Thalossa*, there was not a man, that caried away any of the gold, who euer prospered after it: & I pray you tell me, how many haue thrived with the goods of the Church? they go from man to man without rest, like the Arke among the Philistines, which was remoued from *Ashdod*, to *Gath*, from *Gath* to *Ekron*, as if it could finde no place to rest in, but vexed the people that kept it, till it returned to the old seat in *Israell*: oftentimes these goods left by Gentlemen to their heires, prooue gangrenes to their whole estates; & *b house is ioyned to house* so fast, Gods house to their owne, that the fire, which begins at the one consums the other: as the Eagle, that stole a peece of meat frō the Altar, caried a cole with it that set her nest on fire. I am perswaded many a house of blod in England, had stood at this houre, had not the forced springs of impropriations turned their foudatiō to a quagmire. In all your knowledge, thinke but on a Church-robbers heire, that euer thrived to the third generatiō: yet alast horror to my bones, and shame to my speech! there are not wanting among our selues, that give encouragement to these theeuers: and without questiō, many a man, so wel otherwise disposed would haue bene reclaimed from this sin, but for their distinctions of competencies: I appeale to their consciences, ther is not an humorist liuing, that in hart thinkes so or wold for-beare their reprofe, were he not well prouided for. These are the cfoxes, that content not themselues to steale the Graps, but they must forrage the Vine: thus yet stil is *b God's house made a den of Theeuers*; without enuie or partiallity they are theeuers.

a 1. Sam. 5.

b Esay 5. 8.

c Cant. 2. 15.

d Math. 21. 13

6 There

6 There is more store of theeuues yet : couetous Land-Lords, that stretch their rents on the tenter-hooks of an euill conscience, & swell their coffers by vndooing their poore tenants: these sit close, and stare the law in the face, yet by their leauue they are theeuues: I doe not deny the improuement of old rents, so it be done with old minds, I meane, our forefathers charity: but with the Deuill, to set right vpon the pinacles, and pitch so high a prize of our lands, that it strains the tenants hart-blood to reach it, is theft, & killing theft. What all their immoderate toile, broken sleepes, sore labours can get, with a miserable diet to themselues, not being able to spare a morsell of bread to others, is a prey to the land-lords rapine: this is to rob their estates, grind their faces, suck their bloods. These are theeuues.

7 Ingrossers; that hoord vp commodities, and by stopping their propagation raise the price; these are theeuues. Many block-houles in the City, Monopolies, in the Court, Garners in the Country, can testifie, there are now such theeuues abroad: we complain of a dearth; sure the heauens are too mercifull to vs, that are so vnmercifull one to another: scarcity comes without gods sending; who brings it then? euen the Deuill & his brokers, engrossing misers. The Common-wealth may often blow her nayles, vnles she sit by an engrossers fire: her limbs may be faint with hunger, vnles shee buy grain at an engrossers price. I confes this is a sin, which the Law takes notice of, but not in the full nature, as theft. The pick-purse (in my opiniō) doth not so much hurt, as this generall robber; for they robbe millions. These do not with *Joseph*, buy vp the superfluity of plēty, to preuēt a dearth; but hoord vp the store of plēty, to procure a derth: rebels to god, trespassers to nature, theeuues to the Common-wealth: if these were apprehēded and punished, neither City nor Country should complaine as they doe. Meane time, the peoples curse is

Prou. 5. 6.

is vpon them, and I doubt not but Gods plague will follow it; if repentance turne it not away: till when, they are priuate theeues.

a. Eſay 5. 8.

8 Inclosers; that pretend a distinctiō of poſſeſſions, a preſeruation of woods, indeed to make better & broader their owne territories, and to ſteale from the poore commons; theſe are horribble theeues. The poore mans beaſt is his maintenancē, his ſubſtancē, his life, to take food from his beaſt, is to take the beaſts food from his bellie: ſo hee that incloſeth Commons is a monſtrous theeffe, for he ſteales away the poore mans liuing & life; hecē many a Cottager, nay perhaps Farmer, is taine (as the Indians do to Deuils) to ſacrifice to the Lord of the foyle, a yeerely bribe for a *ne noceat*. For though the law forbids ſuch incloſures: yet (*quod fieri non debet, factum non valet*) when they are once ditcht in, ſay the law what it will, I ſee no throwing out: force beares out, what fraud hath borne in: let the neuer opē their mouths to plead the Common-wealths benefit: they intend it as much as *Iudas* did, when he ſpake for the poore: no they are theeues, the bane of the cōmon good; the ſurſet of the lād, the ſcourge of the poore: good onely to theſelues; and that in opinion onely: for they do it, a *to dwell alone* and they dwell alone indeed, for neither God nor good Angell keep the company, and for a good conſcience it cannot get thorow their quickſets. These are theeues, though they haue incloſed their theeffe, to keep the law out, and their wickedneſſe in: yet the day ſhall come, their lands ſhalbe throwne out, their liues throwne out, their ſoules throwen out: their lands out of their poſſeſſions, their liues out of their bodies, their ſoules out of heauen; except re pentance and reſtitution preuaile with the great Judge for their pardon: meane time, they are theeues.

9 Many Tap-houſe-keepers, Tauerners, Victuallers, which the prouideſt care of our worthy magiſtratſ hath now

now done well to restraine: if at least this *Hidraes* he ad's do not multiplie. I do not speake to annihilate the professiō: they may be honest men, & doubtlesse some are, which liue in this ranke: but if many of them shold not chop away a good conscience for money, drunkennesse shold never be so welcome to their dores. The dissolute wretch sits there securely, & buyes his owne sicknesse, with great expence: which wold preserue the health of his poore wife & children at home: that lamentably mone for bread, whils he lauisheth al in drinke. Thusthe pot robs him of his witt, he robs himselfe of grace, & the vi&tualler robs him of his money. This theft mig ht yet be borne: but the Comm on-wealth is here robbed too. Drunkenesse makes so quicke riddance of the Ale, that this raiseth the price of Mault: and the good sale of Mault, raiseth the price of Barley: thus is the Land distressed, the poores bread is dissolued into the drunkards cup; the markets are hoysed vp, if the poore canot reach the price, the Mault-master wil, he can vt-ter it to the Tap-house; & the Tap-house is sure of her old frend drunkēnes. thus theft sits close in a drinking-roome, & robs all that saile into that coast. I confesse, they are (most of the) bound to suffer no drunkennesse in their houses, yet they secretly acknowledge, that if it were not for drunkēnes, they might shut vp theirdores as vtterly vnable to pay their rents. These are theeues.

10 Flatterers, that eate like moths into liberall mens coats, the bane of Greatnes, are theeues, not to be forgotten in this catalogue. These rob many a great man of his goodnes, & make him rob the Common-wealth of his happines. Doth his Lord want money? he puts into his head, such fines to be revyed, such grounds inclosed, such rents improued. Be his maintainers courses never so foule, either he furthers the or he smothers them: sin hath not a more impudent bawd, nor his master a more impious theefe, nor the Common-wealth a

Three theeues
well met.

more sucking horse-leach. He would raise himself by his Great-one, and cannot contrive it, but by the ruine of others. He robs the flattred of his goods, of his grace of his time, of his freedome, of his soule : is not this a thiefe? *beneficia, beneficia: al their good is poysone.* They are *Dominis arrisores, reip. arrosores: their Masters Spaniels,* the Common-wealths wolues, put them in your Pater-noster, let them neuer come in your Creed : pray for them, but trust them no more than theeues.

¶ There is another nest of theeues more in this Cittie, Brokers and breakers : I conioyne them in my description, for the likenesse of their condition. Brokers, that will vpon a good pawne lend money to a Diuell : whose Extortion, by report is monstrous; & such as to find in men is improbable, in Christiās impossible: the very vermin of the earth. Indeed man had a poore beginning; we are the sons of *Adam, Adam* of dust, dust of deformity, deformity of nothing; yet made by God: but these are bred like monsters, of the corruption of nature & wicked manners; & carry the Deuils cogniance : for Breakers, such as necessity compels to it, I censure not: if they desire with all their harts to satisfie the vttermost farthing & cannot; God will then accept votal restitution for totall restitution; that which is affected, for that which is effected: *the will for the deed:* & in those debt is not (as the vulgar speech is) deadly sin: a sore it may be, no sin. But they that with a purpose of deceit, get goods into their hāds in trust, & thē without need hide their heads, are theeues: for the intent to steale in their minds directed their iniurious hāds. The Law arraigns them not, the iudgement seat of God shal not acquite them. These steale more quickly and with security, than a high-way robber all his life time, & that in perpetual danger: It is but passing their words, allowing a good price, conuaying home the wares, and on a sudden diue vnder the waters : a close concealement

shall

shall saue the ffe hundred pound in a thousand. They liue vpon others sweat, fare richly vpon others meat, and the debter is often made a Gentleman ; when the Creditour is made a beggar.

Such false *Gibeonites* in rich Scriueners; their vnfathfulnesse hath banished all trust & fidelity. Time was, that *Nonerint universi* was vnborne, the Lawyer himself knew not what an obligation meant. Security stood on no other legs, but promises, and those were so sound, that they never failed their burden: but *Time* adulterating with the harlot *Fraud*, begot a brood of *Nonerint*: and but for these shackles, debt would often shew credit a light paire of heeles. Therefore now (*plus creditur animalis, quam animis*) there is more faith giuen to mens seales, than to their soules. *Owe nothing but loue*, saith the Apostle: all owe this, but few pay it; or if they do, it is in crackt money, not currant in Gods Exchequer: for our loue is dissimulation, and our charity is (not cold, but) dead. But these bankrouts of both wealth and honesty, owe allthings but loue, & more than euer they meane to pay, though you giue them time till Domes-day. These are Theeues.

Scn.
Rom. 13. 8.

12 The twelfth and last sort of theeues (to make vp the iust dozē) are the vsurers. This is a priuat thief like *Iudas*, and for the bag like *Iudas*, which he steeles from Christ like *Iudas*, or rather from Christians, that haue more need, & therfore worse than *Iudas*. This is a man made out of wax: his *Pater-noster* is a *Parne*: his *Creed* is the condition of this obligation: his religion is al religation; a binding of others to himselfe; of himselfe to the Deuill: for looke how far any of the former theeues haue ventured to hell, the vsurer goes a foot further by the standard. The Poet exclaimes against this sinne:

Hinc usura vorax, avidumq; in tempore fœnus, &c.

Describing in that one line, the names and nature of vsury. *Fœnus, quasi fœtus*: It is a teeming thing, euer with

Teredo.

aEzek. 2.22.

Vers. 3.

b Eph. 5.6.

child, pregnant, and multiplying: money is an vnfruitfull thing by nature, made onely for commutation: it is a *prater-naturall thing*, it should engender money: this is *monstrosus partus*, a prodigious birth. *Vsura, quasi propter vsurn rei.* The nature of it is wholly deuouring: their money to necessity is like cold water to a hotague, that for a time refresheth, but prolongs the disease. The vsurer is like the worme we call the timber-worme; which is wonderfull soft to touch, but hath teeth so hard, that it eats timber: but the vsurer eats timber & stones too. The Prophet hedgeth it in, betweene *Bribery & Extortion*: a *In thee have they takengifts to shed blood: thou hast taken vsury and increase: and thou hast greedily gained of thy neighbours by Extortion; & hast forgotten me, saith the Lord.* Therefore I haue smitten my hands at thy dishonest gaine, &c. You heare Gods opinion of it. Beware this dishonest gaine: take heed least this casting your money into a *Banke*, cast not vp a *Banke* against you: when you haue found out the fairest prætexts for it, Gods iustice shall strike off all: b *let no man deceive you with vaine words: for, for such things Gods wrath will fall on the Children of disobedience.* Infinite colors, mitigations, euasions, distinctiōs are inuēted, to countnance on earth, heauen-exploded vsurie: God shall then frustrate all, when he powres his wrath on the naked conscience. God saith, *Thou shalt not take vsury: goe now study paintings, excuses, apologies* dispute the matter with God: hell fire shall decide the question. I haue no other trade to liue on, but vsury: onely the Deuill first made vsury a trade. But can this plea in the thiefe (*I haue no other trade to liue on but stea-ling*) protect and secure him from the gallowes?

The vsurer then is a thiefe: nay a double thiefe, as the old Roman law censured them; that charged the thiefe with restitution double, the vsurer with foure-fold: concluding him a double thiefe. Theeues steale somtimes, vsurers alwaies. Theeus steal for necessity, vsurers without

out need. The vsurer wounds deeper with a peece of paper, than the robber with a sword; many a yong gentleman, newly broke out of the cage of wardship, or blessed with the first Sun-shine of his one-and-twenty, goes from the vigilancie of a restraining Gouernor, into the tempting hands of a mercileſe vsurer, as if hee came out of Gods blessing into the warm Sun. Many a man, that comes to his lands, ere he comes to his wits, or experiece of their villany, is ſo let blood in his estate by vsury, that he never proues his owne man againe. Either prodigality, or penury, or diſſeble riches, borrow on vsury: to racke the poore with ouer-puls, al (but Deuils) hold monſtrous: to lend the prodigal, is wicked enough, for it feeds his iſſue with ill humors, and puts *Stibium* into his broth, who was earſt ſicke of the vomitng disease, & could not diſt his (Fathers ill-gotten) Patrimony. For the rich that diſſeble pouerty, to borrow on vsury, (for there is that maketh himſelfe poore and hath great riches) they doe it, either to defeat creditors, or to auoid taxations & ſubſidies, or ſome ſuch diſiſter reſpects. The Gentleman that borroуeth on vsury, by racking his rents makes his Tenants pay his vsury. The Farmer ſo borrowing, by inhauncing his corne, makes the poore pay his vsury. The Tradeſ-man, raiſeth his wares, that the buier muſt pay his vsury. I wil not tax e-very borroуer: it is lawfuſ to ſuffer iniury, thogh not to offer it: & it is no ſin for the true man to giue his purſe to the thiefe, whē he cānot chufe. To redeeme his lands, liberty, life, he may (as I ſuppoſe) giue iñtereſt; but not for meer gaine onely which he may get by that wicked mony; leſt he encourage the vsurer; for a receiuuer up-holds a thief. This is the priuy-pocket, whos death is the more grieuous because he is repriued til the laſt ſeffiōs: a gibbet is buiſt in hel for him, & al the gold in the world cannot purchase a pardon. I know there is mercy in Christ's blood to any repētant & beleeuing ſinner, but

Prou. 13. 7.

Aug.

2 Chron. 25.9

His meanes, &
his maintenāce
1. The bag gaue
him meanes.
2. And that
you might not
thike it was
empty, that
which was put
therein, gaue
him mainte-
nance.

(excepted *Zachēus*) shew me the vſurer that repēts: for as *humility* is the repētance of *pride*, & *abſtinenēce* the repētance of *ſurſet*, ſo is *reſtitutio* the repenitance of *vſury*: he that restores not, repēts not his *vſurie*: & the (non remittitur peccatū, niſi reſtituatur ablatum) the ſin is retained, til the gaines of *vſury* be reſtored. This is (*durus ſermo, ſed verus ſermo*) a hard ſaying, but true: then we may giue al; do, if they be ſo gotten: *Dabit Deus meliora, maiora plura*: God will giue better things, God will giue greater things, God will giue more things; as the Prophet to *Amasiah*: *The Lord is able to giue thee more than this.*

Thus I haue diſcouered by occaſiō of *Iudas* ſome priuy theeues; if without thanks, yet not without conſcience; if without profit, yet not without purpose of proſite. Indeed theſe are the ſins, which I vowed with my ſelfe to reproue; not that others haue not don it, or not done it better then I ſtō this place: I acknowledge both freely; yet could I not pas this ſecret thiefe *Iudas*, without diſcouering his cōpanions, or (as it were) breaking open the knot of theeues, which vnder allowed preten-ces, are arrant cut-purſes to the common-wealth. How to puniſh, how to reſtrain, I meddle not: it is enough to diſcharge my conſcience, that I haue endeavored to make the ſins hateful to the trefpafſers, to the trefpafſed: *Deus tam faciat commodum, quam fecit accommodum*: God make it as preualent, as (I am ſure) it is pertinent.

Giue me leaue, yet ere I leaue, to ſpeak a word of the Bag, firſt his meanes, and ſecondly his maintenance. I will ioyne them together, a fit and a fat booty makes a thiefe. *Iudas* hath got the bag, and the bag hath got *Iudas*: he could not carry it, but hee muſt take it light e-ough for his carriage: he empties it into his owne cof-fer, as many ſtewards riſe by their good Lord & Maſters fall. *Iudas* meanes to be a thiefe, & Sathan meanes to fit him with a booty: for after he had once wrought iourney-worke with the Deuill, he ſhal not want worke, and

and a subiect to worke on. I will limit my remayning spech to these three heads. First the difficulty, to beare the bagge, and not to be couetous. Secondly the vsuall incidency of the bagge to the worst men. Thirdly, the progresse of sinne; onely faint not in this last act.

1 It is hard to beare the bag, & not to be couetous: *Iudas* is Burser, & he shuts hym selfe into his pouch: the more he hath the more he couets: the Apostles, that wanted money, are not so hauing: *Iudas* hath the bag, and yet he must haue more, or he wil filch it. So impossible is it, that these outward things should satisfie the heart of man. *Soli habent omnia, qui habent habentem omnia*, they alone posseſſe all things, that posſeſſe the posſeſſour of all things. The nature of true content, is to fil all the chinkes of our desires, as the wax doth the seale: None can do this but god, for (as it is wel obſerued) the *World* is round; mans *Heart* three cornered: a globe can neuer fill a triangle; but one part wil be ſtil empty: only the blessed *Trinity* can fill these three corners of mans heart. I confesse the *Bagge* is a thing much reckoned of and makes men much reckoned of, for, *Pecunie obediunt omnia*: al things make obeysance to money: *Et qui ex dinitijs tam magni fiant, non miror, fibi dinitias tam magni faciant*: they may admire money, whom money makes admired. Such is the plague & dropsie, the bag brings to the minde, that the more couetousnes drinks downe the thirſtier it is: This is a true drunkard: *dum absorbet vinum, absorbetur à vino*, hee drinkes downe his wealth, and his wealth drinkes downe him. *Qui tenet marsupium tenetur à marsupio*, he holds his purse fast, but not ſo fast as his purse holds him: the ſtrings of his bag tie his hart faster then he tyes the ſtrings of his Bag. He is a Laylor to his Laylour, a prisoner to his prisoner, he iayls vphis Gold in the prison of his Coffer, his gold iayles vp him in the prison of couetousnes, thus *dum vult esse predo, fit preda*: whils he wold come to a prey, he become a prey. *The.*

Amb.

Vug

the devill gets his heart, as the *Crab* the *Oyster*: the *oyster* lies gaping for aire on the sands, the *Crab* chops in his claw, & so deuoureth it; whils the couetous gaps for mo ney, the devill thrusts in his (hairy & cloué foot, I meane his) baites of temptation, and chokes the conscience.

Thus the *Bag* never comes alone, but bringes with it *a cares*, saith Christ; *b snares*, saith paul. It is better to be without riches, thē like *Iudas*, coniured into the circle of his bag: his heauen is among his bagges; in the sight of them, he applaудes himselfe against all censures, reuilings, curses. It had profited some, to haue wanted the bag; & this the wicked (waked) consciences confesse dying; wishing to be without richs, so they were without sins; yea euen those, their riches haue procured. It is none of Gods least fauours, that wealth comes not trolling in vpon vs: for many of vs if our estates were beter to the world wold be worse to God. The poore laborer hath not t^o me to luxuriate; he trusts to god, to blesse his endeaou^rs, & so rest content: but the bagge commonly makes a man either (*prodigum* or *avarum*) a prodigall man, or a prodigious man; for (*avarus monstrum*) the couetous man is a monster: how many wretches hath this bag drowned, as they swom ouer the sea of this world, & kept them from the shore of blisse? be proud then of your *Bagge* yee *Iudas*; when Gods Bayliffe, death, shall come with a *habeas corpus*, what shall become of your bagge? or rather of your selues for your bagge? your bagge will be found, but your selues lost. It will be one day sayd of you, as great as the bagg hath made you, as the poet sung of *Achilles*.

*Iam cinis est, & de tam magno restat Achille,
Nescid quid: parvum, quod non bene compleat vnam.
A great man living holds much ground: the brim
Of his dayes fill'd; how little ground holds him!
Great in command, large in land, in gold richer:
His quiet ashes, now, scarce fill a pitcher.*

Ouid Met.

Can

a Math. 13.22.
b 1 Tim. 6.9.

Can your bagge cominute any penance in Hell? or can you by a Fine, ans were your faults in the Star-chamber of heauen? no, *Iudas* and his bagge are perished. As he gaue Religion the bag for the *World*, so the world gaue him the bagge, and turned him a begging in that miserable Countrey, where all the bagges in the world, cannot purchase *b a drop of water to coole his tongue*. Thus are the couetous *Iudas* and his bagge well met.

a *Act. 8.20.*b *Luk. 16.14.*

Aug.

Aug.

2 The *Bagge* is most vsually giuen to the worst men: of the Apostles, he that was to betray Christ, is made his steward. Goods are in themselues good: *Ne putentur mala, dantur & bonis, ne putentur summa bona, dantur & malis.* Lest they should be thought not good, they are giuen to good men; lest they should bee thought too good, they are giuen to euil men: doubtlesse, some rich men are in heauen, and some poore out; because some rich in the purse are poore in the spirit; and some poore in purse are proud in spirit: and it is not the *Bagge* but the *Mind*, which condemnes a man; for the *bag* is more easily contemned, then the *mind* conquered. Therefore foo lish *Crates* to throw away his money into the *Sea!* *ego mergam te, ne mergar à te,* I will drowneth thee, lest thou drown me: since wealth well employed, comforts our selues, relieves others, & brings vs (as it were) the spee- dier way to heauē, & perhaps to a greater portiō of glo- ry: but for the most part, the rich are enemies to good- ness, & the poore friends: *Lazarus* the poore man was in *Abrahams* bosome, and it was *Dives*, that went to hel; the rich and not the poore.

Search the *Scriptures*, consult all authors, & who are they, that haue layled through the world in the tallest vessels; and you shal meet loden with the bagge *Caines, Nimrods, Chams, Ismaels, Esaw, Sauls, Ababs, Labans, Nabals, Demasses, Iudasses, Deuils* the slime of nature, the worst of men, & as bad as the best of Deuils; What do men cast to swine and dogs, but draffe and carions?

I.

what

what else are the riches that God giues to wicked men? himselfe is pleased to call them by these names. If they were excellent things, they shoulde never bee cast on those God hates (*I haue hated Esau*) and meane to condemne. There is no priuiledge then, in the bag to keepe thee from being a *Iudas*: nay therefore thou art most likely, and thereby made most likely to bee a *Iudas*. Who hath so much *beaute* as *Absolon*? who so much *honour* as *Nebuchadnezzar*? Who so much *wealth* as *Naball*? who the *bagge* but *Iudas*?

Surely God is wise in all his waies; he knowes what he does: *Iudas* shall hence bag vp for himselfe the greater damnation. It is then no argument of Gods fauour to be his purse-bearer; no more, then it was a signe that Christ loued *Iudas* aboue the other Apostles, because he made him his Steward: he gaue the rest *Grace*; and him the *Bagge*: which sped best? These outward things are the scattrings of his mercies, like the gleaning after the Vintage: the full crop goes to his children. *Israell* shall haue wealth, but *Ishac* the inheritance: *Esau* his pleasures, but *Jacob* goes away with the blessing. God bestows fauours vpon some, but they are angry fauors: they are in themselues, *bona*, goods; & from God, *dona*, gifts; (for he is not onely a *living God*, but a *giuing God*) but to the receiuers, banes. The Israelites had better haue wanted their *Quailes*, then eaten them with such sawce. *Iudas* had better been without the *Bagge*, then haue had the *Bagge*, and the Deuill with it.

I would haue no man make his riches an argument of Gods disfauour, & his owne direction; no, but rather of cōfōrt, if he can find his affectiōs ready to part with the ar Christ's calling. I never was in your bosomes; how many of you lay vp this resolutiō in your Closset amōg your bags? how many (resolute said I, nay) performe this? you cannot want opportunity in these daies. I would wish you to trie your hearts, that you may seeure

a Heb. 9. 14.

b Iam. 1. 17.

your

your consciences offreedome from this *Judasisme*: oh, how few Good-riches there be in these dayes? but one Apostle goes to hell, & he is the richest. Make then your riches a meanes to helpe you to heauen; whither you can haue no direct & ready way, til you haue gotten the *Moone* beneath your feet, I meane the world. Lay vp your bag, in the bosome of charity, and your treasure in the lap of Christ, and then the *Bagge* shall not hinder but further your flight to heauen.

Not many by name, or by nature.

cReu. 12.1.

3 Obserue, how *Iudas* runs through sin, from one wickednes to another without stay: from couetousnes to hypocrisie, from hypocrisie to theft, from theft to treason, from treason to murder; for since he could not get the *Oyntment* bestowed on Christ, he meanes to get Christ himselfe: & to this purpose goes instantly to the Elders & Priests, with a *quid dabitis, &c.* He values the ointment at 300. pence, & Christ at (but) 30. as if hee was worth no more, then the interest-money, ten in the hundredth: & herein he makes his owne price, for they gaue him his asking: hee betrayes Iesus Christ a man, Iesus Christ his Master; Iesus Christ his maker; as if hee would destroy his Sauiour, and marr his maker.

Math. 26. 14.
15.

Thus he runnes from sinne to sinne, and needs hee must, for hee that the Deuill driues, feeles no lead at his heeles. Godlinesse creepes to heauen, but wickedniess runnes to hell: Many Parliament-Protestants go but a Statutepace, yct loke to come to heauen; but without more hast, when the Pharises come out of hell. But *facilis descensus Averni*: were you d blinder then super-stition, you may find the way to hell: It is but slipping downe a hill, and hell stands at the bottome: this is the cause, that *Iudas* runnes so fast.

I haue read of one *Ruffus*, that vpon his Sheeld, painted God on the one side, & the Deuill on the other: with this motto, *Si tu me nolis, iste rogat: si tamen, ob Godum, nolit* none of mee, heres one will: either God must take him

d *Lita via est,*
extra vias est,
que ducit ad
Orcum,
Innenit hoc, e-
tiam se dace,
cactus iter.
Owen. Epig.

sodainly, or he will runne quicke to the Deuill. The *Gallant* gallops in ryot. The *Epicure* reeleth a drunken pace. The *Lustfull* scornes to be behind; hee runnes from the fire of lust, to the fire of hell; as the fondly impatient fish leaps out of the boyling panne, into the burning flame. The *Swearer* is there, ere he be aware, for he goes by his tongue. The *Couetous* rides post, for he is carried on the backe of *Mammon*: The *Usurer* sits still in his Chaire or the Chimney-corner, lame of the Gout, and can but halt; yet hee will be at hell, as soone as the best runner of them all.

Vsury is a Coach, and the Deuill is drier : needes must he goe, whom the Diuell dries. He is drawne to hell in pompe, by two Coach-horses, wilde spirits, with wings on their heeles, (swifter then *Pegasus*, or *Mercury*) *Couetousnesse*, and *Infidelitie*: what makes him put money to vse, but couetousnesse; what makes him so wretchedly couetous, but want of Faith? Thus hee is hurried to hell in ease, state, triumph: If any be worthy to beare the vsurer company, let it be the Rioter though of contrary dispositions, yet in this iourney fitly & accordantly met: for the vsurer commonly hath mony, but no Coach, and the Prodigal gallant hath a Coach, but no money: if they want company, yet let them take in the Cheater; for hee waits vpon both these, and may perhaps faile of the like opportunity.

Thus because the waies to hell are full of greene, smooth, soft, and tempting pleasures, infinite runne a pace with *Iudas*, till they come to their owne place. But Heavens way is harsh and ascending, and the gate narrow. Indeed the City of glory is spacious and roomy: a *In my Fathers house there are many mansions*, saith Christ. b It is (*domus speciosa, & domus spatioſa*) not, either scant of beauty, or pent of roome. But the gate hath two properties. It is 1. low, 2. strait, and requires of the entrers: 1. a stooping, 2. a stripping.

Low.

a John 14. 2.
b *Numinis immensis sedes amplissima celum: Omnipotens Dominus omnipotens; domus Omnipotens.*
Epig.:

Low. Pride is so stiffe, that many a Gallant cannot enter: you haue few women with the top-gallant heires get in heere; they cannot stoope low enough; proud in and of their offices, that haue eaten a litle cannot stoope: few sonnes of *Pride*, so starched & lvp, that they cannot without paine salute a frie a wonderfull scarsity of ouer-precise, (ouer-dissol factious humorists; for they are so high in their conceits, that they cannot stoope to this low gate. T insolent, haury, well-opinioned of themselues cannot be admitted: for, *c not humbled to this day*. This low gate, and an high state do not accord. Wretched fooles, that rather refuse the glory within, then stoop for entrance: as if a Souldiour should refuse the honour of Knight hood, because he must kneele to receiue it.

Strait, or narrow; they must stoope that enter this low gate, so they must strip, that enter this iwright gate. No make-bates get in, they are too full of tales & lies. God by word of mouth excludes them. *d Into it shall enter none uncleane thing, or that worketh abomination or lies.* Few litigious neighbours: they haue so many sutes, contentions, *nisi-prusses* on their backs, that not get in. Some *Lawyers* may enter, if they be not overladen with fees: you haue few courtiers taken into this Court, by reason, there is no Coach-way to it, the gate is too narrow: no *Officers*, that are big with bribes. Not an *Incloser*: he hath too much of the poores commons in his bellie. The *Usurer* hath no hope, for besides his bags, he hath too much wax and paper about him. The *Citizen* hopes well; but a false measure stickes so croesse in his mouth, that he cannot thrust in his head. The *Gentleman* makes no question, and there is great possibility if two things doe not croesse him, a bundle of racked rents, or a kennell of lusts and sports. The *plaine-man* is likely, if his ignorance can but find the gate. *Husband-men* were in great possibility, but for the hoording

c Ier. 44. 12.

d Reu. 21. 27.

The white Deuill.

orne, and hoysing of markets. Tradesmen, if they
ld not sweare good credit into their bad wares,
ght be admitted. Ministers may enter without doubt
inderance, if they bee as poore in their spirits, as
are in their purses. But *Impropriators* haue such
barnes full of Church-graines in their bellies,
they are too great. Let all these take the Physick
epentance, to abate their swolne soules, or there
bee no entrance.

c Luk. 13. 24.

f 2 Cor. 6. 13.

You heare how difficult the way is too heauen, how
easie to hell; how fast sin runs, how slowly godlinesse
creeps; what shouldest you then doe, but eſtraine to enter in
at the narrow gate? which you shall the better doe, if you
lighten your selues of your *Bagges*: oh, do not (*Iudas-like*) for the *Bag*, ſell your honeſty, conſcience, heauen:
The *Bagge* is a continent to money, and the world is a
continent to the *Bag*: and they ſhall all periſh. f *Meat*
for the belly, and the belly for meat: Gold for the Purſe, and
the Purſe for gold; and god ſhall deſtroy them both. Trust
not then a wealthy bag, nor a wealthy man, nor the
wealthy world; all will faile; but trust in god, whose
mercie endureth for euer: The time ſhall come, that

Deus erit pro nomine,
Cum mundus fit pro nomine,
Cum homo pro nomine.

God ſhall be God, when the world ſhall bee no world,
man no man; or at leaſt no man, no world of our
expectation, or of ability to helpe vs. To God,
then, our onely help, be all praise, power,
and glory, now and for euer.

Amen.

FINIS.

N
H



7/4